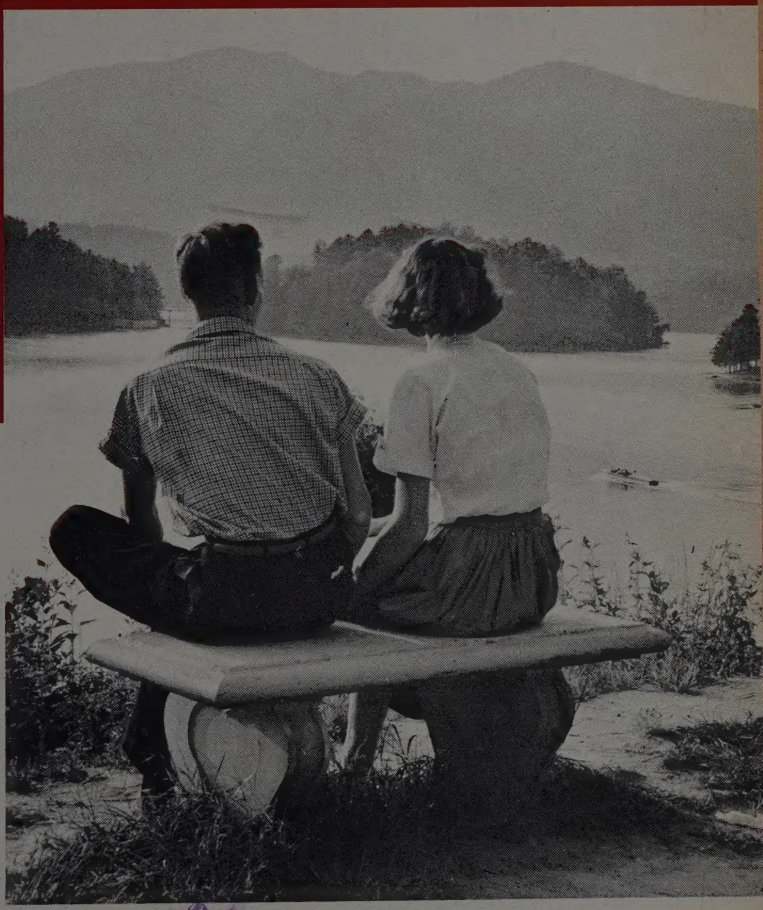
# he LUTHERAN



TEEN-AGERS AT SUMMER CAMP

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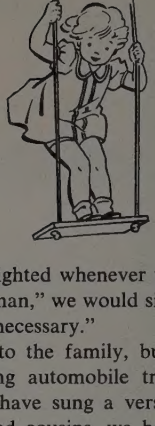
AUGUST 26, 1959

# He's Necessary



WHEN OUR oldest daughter was small, she was delighted whenever we substitu her name in singing a popular tune. Instead of "Oh woman," we would sing, "Johan Johanna, oh what can she be? Whatever she is, she's necessary."

Since that time, more children have been added to the family, but the son still a favorite. We find it helpful especially on long automobile trips when youngsters become tired and fussy. By the time we have sung a verse about e member of the family, grandparents, aunts, uncles, and cousins, we have covere number of miles.

THUS IT WAS not unusual this morning to hear strains of the song coming fr the back yard. Two of the little girls were on their swings and they had started the family roster. When all the relatives had been declared "necessary," they contin to swing and sing about their little friends in the neighborhood. Then, just a thought they would soon bog down, three-year-old Gretchen thought of anot verse.

*"Oh God in heaven, God in heaven, Oh what can he be? Whatever he is, necessary!"*

I hope she always feels that way.

—ERNESTINE DAU

**The LUTHERAN** *News Magazine of the United Lutheran Church in Americ*

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# THIS WEEK . . .

● AS THIS WEEK'S LUTHERAN goes to press, more than 2,000 teenagers are at Cornell University for the convention of the Luther League of America. They have clearer understanding of the Christian faith than most boys and girls of their age but they, too, have problems, such as Alfred Klausler writes about in "If Teenagers Fail . . . ?" (*page 12*). He is editor of the youth publication of the Lutheran Church—Missouri Synod. He summarizes findings of social studies dealing with the American teenager of today and tries to assess their meaning for the church.

● CHARLOTTE AIKENS tells how she found a church home in Syracuse, N. Y. (*page 17*), and became the first Negro member of a 121-year-old congregation. This means, as Pastor Richard Pankow points out, that St. John and St. Peter Church "enters what may well be its most significant era."

● AND WHEN CHARLES HUSHAW, director of the Press, Radio and Television Department of the ULC, tells how his Brooklyn congregation learned to cope with an emergency situation (*page 23*) and came out with a stronger sense of mission as a result, we're all getting a lesson in leadership.

● TO MOST AMERICANS, Hjalmar Gullberg is a stranger. For Swedes, he's their foremost present-day poet. Our correspondent from Sweden, Dr. Sten Rhode, sees in Gullberg an embodiment of Sweden's attitude to the church and the Christian faith (*page 35*). He "cannot believe but he is unhappy in his unbelief. There's always a 'perhaps.'"

● NIKITA KHRUSHCHEV'S proposed exchange of visits with President Eisenhower stirred up some churchmen. For news and comment, see pages 4 and 50.

# THE CHURCH IN THE NEWS

## Seminary gets federal aid

College teachers are essential for national defense, U.S. legislators had decided. Provision was made in the National Defense Education Act for graduate fellowships that would assist students to earn doctors' degrees. They would then presumably become college professors. The students would receive $2,000 for the first year of study, $2,200 for the second and $2,400 for the third. The institution they attended would receive $2,500 annually for each graduate fellow participating in the program.

Announcement was made this month by U.S. Commissioner of Education Lawrence G. Derthick that 997 fellowships had been given to students who would attend 123 institutions of higher learning under the government's program. Five were awarded to Union Seminary in New York—the first given to a theological school and the first federal grants for the teaching of theology. Five Protestant ministers will study at Union under the plan with the intention of becoming college teachers of religion. Among them is the Rev. William T. Heil, Jr., United Lutheran pastor and a graduate of Wagner College and Philadelphia Seminary.

Emory University of Atlanta (Methodist) got three fellowships to prep college teachers of Old Testament. Dr sie College of Philadelphia (Jewish) got three to train teachers of compara religion. Two Roman Catholic teach nuns are among those who will st under the program, one at Notre Da and the other at St. Louis University

### Called church-state breach

In accepting federal funds for th logical studies, Union Seminary sho that it has "abandoned all concern the principle of separation of church state," a spokesman for the fundamen ist National Association of Evangelic declared. The Rev. Donald Gill, N secretary for public affairs, said few c zens realized the "seriousness of the p cedents which are being set." The N represents 40 small Protestant groups

Dr. Glenn L. Archer, director of Pr estants and Other Americans United Separation of Church and State, voi similar objection. "The training of cler men is now to be financed from funds," he said, predicting that "we sh have a rash of fellowships for gradu study of Roman Catholic priests" and "all-out scramble among sectarian boc to see which can outdo others in gett the largest share of tax funds for supp of its teaching program."

## Khrushchev visit attacked

While most Americans saw the p posed visit of Soviet Premier Nikita Khrushchev to the United States as step toward international peace, Rom Catholic bishops sharply attacked t plan.

Archbishop William O. Brady of Paul, Minnesota, described the propo as "stupid" and "shameful" and said made him "sick at heart." The arc bishop's reason was that the declarati

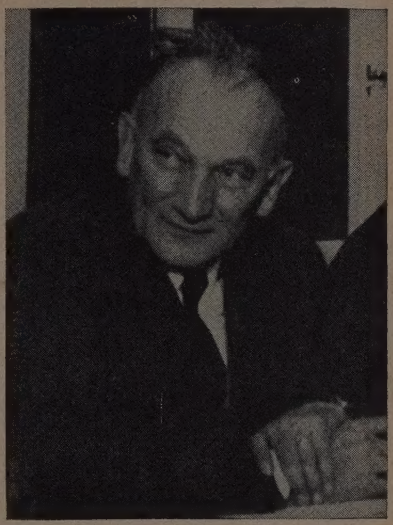
Captive Nations Week" had hurt Mr. ushchev like a "knife in a most sen- e spot" but that the effect had been because of the invitation to the U.S. ardinal Richard Cushing of Boston d see in the visit only "greater op- unities for Communistic propa- da." The cardinal advocated a "cru- of prayer" during the premier's visit. said that each day "the rosary and ers to Our Lady of Sorrows and Our y of Mercy will be offered for the d and the rulers of Russia" as well as captive nations, refugees, and suffer- people everywhere.

vangelist Billy Graham came up with ore constructive proposal. He recom- ded that President Eisenhower take Soviet leader to church. The Russian ldn't be impressed by a display of ed forces or by modern gadgets to e life easier, he said. "We need to e our crime and racial problems if want to make an impression on the ets," Dr. Graham added. He said e slum areas of New York City were rse" than the Red leader thinks they and warned that the U.S. "has a great of house cleaning to do before we possibly impress Khrushchev."

### re cemeteries than churches

oland's hard-pressed Lutheran church possesses 247 churches, 161 chapels, parsonages and 585 cemeteries, ac- ling to statistics in the 1959 edition the *Warsaw Evangelical Calendar.* gest number are in the Masurian area he former German state of East Prus- which has 70 churches and 267 eteries. Next in size is the Katowice ese in Silesia, near the Czechoslovak der, with 66 churches.

Church membership has dwindled to ,125 according to the same report. A 7 tabulation by the Lutheran World Federation had listed membership in the Lutheran Church of Poland as 220,000. Before World War II the number of Lutherans in Poland was estimated at more than 500,000.



DR. JOSEPH HROMADKA
*"Understanding and sympathy"*

### Hromadka denies Red label

Accusations had swirled around Dr. Joseph L. Hromadka, prominent Czechoslovak theologian, because of his alleged ties to communism. Former vice president of the World Presbyterian Alliance and member of the Central Committee of the World Council of Churches, Dr. Hromadka had denied Red party membership although he often was an apologist for Communist causes.

At the Presbyterian world meeting in Brazil this month, Dr. Hromadka insistently told a news conference, "I am not a Communist." He admitted, however, that he has "a certain understanding of, and sympathy for" the Communist cause.

He said that the Christian churches in Communist lands must be kept alive at any cost and might eventually transform communism and make it Christian.

Communism's atheist stand "weakens" the church, Dr. Hromadka said, but also "challenges the churches to purify themselves." Communists realize that they "were mistaken in attacking religion," he continued. Many young students who once left the church "are now returning to their beliefs," the Czech churchman said, and Christians are "able to exercise our beliefs."

Although nominated for the presidency of the World Presbyterian Alliance, Dr. Hromadka withdrew. Chosen to head the world body which represents 40 million Presbyterian and Reformed church members throughout the world was Dr. Ralph Waldo Lloyd, president of Maryville College, Tennessee.

### Missions must share

Younger churches only achieve full Christian stature when they begin to share what they have received, representatives of five missionary lands agreed at the conference in Sao Paulo.

The Rev. Francois Akoa (*see photo*) of the French Cameroun in Africa told the convention that "a new era of sponsibility and maturity" has be With "ecclesiastical independence" self-rule, the native personnel of the sion churches are working side-by- with missionaries from Europe America, he said. Missionaries are regarded as "fraternal workers" on equal basis wtih the nationals.

The Rev. Charoon Wichaidist of T land reported that his church body preparing to start missionary work the neighboring land of Laos suppo entirely by locally raised funds.

### African radio plan advances

The proposed African radio statio the Lutheran World Federation will situated in Ethiopia, Dr. Arne Sovik, rector of the LWF World Mission partment, revealed this month. Final tion in granting the franchise has not been completed by the Ethiopian gov ment, but no difficulty is anticipated, LWF official said. The Ethiopian site permit the station to beam broadcast all of Africa and to the Middle East India.

Planning of programs for the sta will be guided by Asian and Afri Christians. Administrative director of

Rev. Francois Akoa of Fr Cameroun talks with Dr. M Pradervand, general secre during World Presbyterian ance meeting in Brazil. About delegates represented churche 53 nations at recent confere

on will be an American, the Rev. G. Thompson. Programs will ori- e in studios in various African lands possibly in India.

itial cost of the station will be about ,000. American Lutherans are pro- g two-thirds of this amount, with rest contributed by churches of pe. Annual operating expense is es- ed at $70,000.

### l-Africa Conference set

itheran delegates from nine African had gathered in Tanganyika in 1955 heir first All-Africa Conference. Dr. announced that a second such con- t-wide gathering would be held in rabe, Madagascar, Sept. 8-18, 1960. ision will be made for 250 partici- , of whom three-quarters will be e Africans, he said.

nference sessions will be held at the eran Normal School of Antsirabe n the city's Information Hall. Large c meetings will take place in the eran Church of the Holy Spirit. With ting capacity of 4,000 this is the st Protestant church building in gascar.

untries expected to be represented e conference are Cameroun, Ethi- Liberia, Madagascar, Nigeria, ern Rhodesia, South Africa, South- Africa and Tanganyika. Host will e 209,000-member Malagasy Lu- n Church, one of the three LWF per-churches in Africa.

### ions challenge Christians

urch bells rang throughout both and West Germany as 60,000 per- gathered under a 200-foot steel in Munich's King's Square Aug. 12 e opening service of the ninth an- *Kirchentag*—the German Lutheran h's laymen's congress.

"Staring at those who happen to be in power" is not an adequate response "when the fate of Berlin, Europe, Asia and Africa is at stake," Bishop Hermann Dietzfelbinger of Bavaria told the throng. "God wants men to accept public responsibility." The speaker made an appeal for aid to refugees, the "hungry, frightened, and displaced persons throughout the world who are waiting for joint Christian action on their behalf."

Dr. Reinold von Thadden-Trieglaff, president of the *Kirchentag* movement, expressed regret that only 1,000 East Germans had been able to obtain permits from Soviet Zone authorities to attend the congress. He said that in Germany "there remains a community of God's people despite division, since prayer is independent of place and time and breaks through all man-made boundaries."

Since Munich is a predominantly Roman Catholic city, many of the Protestant visitors were housed with Roman Catholic families. Among church leaders attending the opening of the five-day meeting were Bishop Otto Dibelius of Berlin, Bishop Hanns Lilje of Hannover, Bishop Moritz Mitzenheim of Thuringia in the East Zone, and Bishop Jan Kiivit of the Lutheran Church in Estonia.

### Dibelius assails restrictions

Bishop Dibelius, president of the council of the Evangelical Church in Germany, told the assembly that it was "preposterous for a state to regiment the individual's thoughts," as he charged was being done in East Germany. The Soviet Zone has restricted the travel of the Berlin-Brandenburg bishop, whose diocese lies largely in the Red-controlled area. Bishop Dibelius has also led opposition to the Communist name-giving and youth dedication program, atheist counterpart to Christian baptism and confirmation.

Personal freedom has been curtailed by the Reds, he said, mentioning the travel ban which limited attendance of East Zone visitors to the *Kirchentag*.

Dr. Helmut Gollwitzer of West Berlin's Free University said that anti-Semitism still existed in Germany. "In many Christian churches you still feel antipathy when you ask repentance for what has occurred to Jews in Germany and the adoption of a new attitude," he declared.

More than 300,000 worshipers crowded the Munich square for the closing rally on Sunday, Aug. 16.

## Wisconsin asked to be tolerant

Members of the ultra-conservative Wisconsin Synod were urged at their biennial meeting at Saginaw, Michigan, this month to be tolerant of the Lutheran Church—Missouri Synod. Some Wisconsin Synod members had been critical of Missouri's "unionistic" practices in supporting Boy Scout troops, military chaplains and engaging in prayer with other Lutherans. During the last two years 25 pastors, five teachers and 900 communicant members were reported to have resigned from the Wisconsin Synod because of its failure to sever relations with Missouri. The 350,000-member Wisconsin group and the 2.2-million member Missouri Synod are the chief partners in the Synodical Conference.

The Rev. Oscar J. Naumann, who was re-elected for his fourth term as president, called for a more moderate attitude and "brotherly understanding" of the Missouri Synod. Commenting on the resignations, he said that "compelling reasons" for terminating relations must be found in God's Word rather than in pressure from individuals.

### Substitute for scouting

The synod heard a report that called for endorsement of the Lutheran Pioneers, the synod's counterpart to the Scout movement. Founded in 1951, Pioneers have troops in 60 congregati The movement has "many benefits," report said, and "nothing objection like unscriptural oaths, moral righte ness, omissions of Christ, unionistic p ers." Among other objections to the Scouts, the synod claims that deisn promoted by the scout oath and scouts engage in non-Christian praye

The convention also took action to pand overseas missions and to make presidency a full-time office. Its Chu Union Committee reported tenta agreements with the Missouri Synod some doctrinal issues. The Wisco Synod has 850 congregations scatt from Florida to Ohio and California

## Council "spontaneous," Pope sa

Pope John XXIII took Roman C olic cardinals by surprise when he them on Jan. 25 that he intended to an ecumenical council that would b back "separated brethren" into the man Catholic fold. Later explanat modified the Pope's statement, reve that only Roman Catholic bishops other members of the church's hierar would participate in the meeting, firs be called in 90 years.

Last month the Pope admitted in address to 200 Italian Catholic Ac leaders that the idea of summonin council had come to him "unexpecte as the "spontaneous flower of an u pected spring."

The council will "strengthen the C olic family," the Pope continued. " will be able to tell our separated breth whether they be Orthodox, Protesta etc., 'Look, brothers, this is the chu of Jesus Christ which we have trie keep faithful. Follow us, take y seat.' "

ICE ON MARS HILL in Athens marks th anniversary of St. Paul's arrival in ce. Greek Orthodox Archbishop Theoklitos and other prelates conduct ceremonies ot where Apostle is said to have preached.

pinions and advice regarding the pro- n for the council, set for 1961, were ht in questionnaires sent by a special mission to 2,700 bishops and church ers in all parts of the world. Roman olic universities were invited to pre- documented studies on theological, al and philosophical problems of est to the council.

### tralians' tour starts rumpus

x prominent Australian Protestant gymen thought it was a good idea n they were invited by the Moscow iarchate and the Russian Baptist ncil to visit Russia, Czechoslovakia Red China. They returned to Aus- a this month praising the "spiritual otion" they found in Russia and stat- that there "appears to be no restraint freedom of worship in the Soviet on."

In China they found a "great effort of readjustment" because of the "end of the relationships between Western missions and the church in China." Two Methodists, two Presbyterians, a Baptist and a Congregational churchman made the trip. The Rev. Frank A. Marsh, vice president of the Australian Baptist Union, headed the group.

The churchmen's trip "did more harm than good," said Dr. Malcolm Mackay, Presbyterian college head. He called it part of the "Communist strategy to destroy religion."

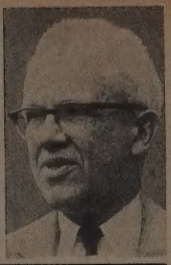
Two Roman Catholic leaders challenged the tourists' statement as "contradictory to the great mass of factual evidence" about conditions in Communist countries. The Rev. Leslie Rumble, speaker on Australia's "Catholic Hour," took issue with the report that the visitors had met "the Roman Catholic bishop of Peiping." He said the rightful bishop is living in exile in the United States and that the visitors had been introduced to a Communist-appointed "bishop."

### And so forth

Nine college choirs will contribute 540 singers for the premiere performance of a cantata to be sung at the merger convention of the American, Evangelical and United Evangelical Lutheran churches in Minneapolis next April. Entitled *Una Sancta*, the cantata was composed by Paul J. Christiansen, choir director at Concordia College, Moorhead, Minn. He will conduct the performance.

Named to succeed ULC Pastor Robert P. Canis as head of the Lutheran Service Center at Olongapo in the Philippines is the Rev. Louis T. Buckheimer, pastor for 23 years of the Missouri Synod's True Light Church in New York's Chinatown.

# WASHINGTON



By ROBERT VAN DEUSEN

## TROUBLE IN LAOS

A CLOUD "as big as a man's hand" but one that may turn into black thunderheads has appeared over southeast Asia. Fighting between Communist rebels and government forces in northern Laos brought a committee of British, French, and American military attaches scurrying there to study the situation. Their reports to their governments may result in a joint request to the United Nations to send observers to Laos.

Meanwhile, a decision in Washington and Paris made newspaper headlines. A group of French and American military men will begin a new training program for the Laotian army. The French will deal with military tactics. The Americans will give instruction in the use and maintenance of weapons and other equipment.

PROSPECT of intensified activity in Laos by western nations led its next-door neighbor, North Vietnam, to issue a protest. The government of this Communist republic, which has been fostering the revolt in Laos, warned that it would regard any intervention by a foreign army in Laos as an act directly threatening its own security.

The warning was evidently aimed at the Southeast Asia Treaty Organization (SEATO), which has put Laos under its protection, although the little kingdom is not a member of that alliance. With strong U.S. backing, SEATO was formed by several pro-western nations to cr a united front against further Commu expansion in Asia.

The role of Laos as a potential tro spot in world affairs stems from the g raphy of southeast Asia, and its rela to the long-term strategy of Commu expansion. What was formerly Fre Indochina is now divided into the i pendent nations of Laos, Cambodia, Vietnam. Lying directly south of Ch these little countries have been eyed l grily by the Kremlin's Asian colleagu

### War of nerves

THE FIRST major foothold was gai when the Indochina war ended in 1 with the partition of Vietnam, the no ern half being under Communist con Ever since, the Vietnamese Commun have been used by Moscow and Pei to hammer incessantly at neutral L and Cambodia. A war of nerves has b punctuated by rebel activities wi those countries and by raids launc from North Vietnam.

One of the major goals of Commu strategy in its drive toward world dom tion is the control of southeast Asia, v its many millions of people and its mineral resources. If Laos should it might be the first in a row of domin running clear down the peninsula: C bodia, Thailand, Burma, Malaya. West is trying to fill a power vacuum Laos by training its people to def themselves.

A favorite Soviet stratagem is to cr good will in one part of the world then engineer a coup in some other a The improvement in Soviet-American lations over the prospect of an excha of visits between Eisenhower and Kh shchev could be part of a softening process while real trouble is brewing southeast Asia.

# anadian affairs

## NEW GOVERNOR-GENERAL

One of the last acts of Queen Elizath as she concluded her tour of Canada is to approve the appointment of a new vernor-general to succeed Vincent Mas-y. Mr. Massey was the first Canadian hold the office, and was given two exnsions of a year each beyond the nor-l five-year term.

The new appointee is General George nier, a native of Montreal, a hero of first world war and later ambassador France. He is the first French Canaan and the first Roman Catholic to hold position of representative of the een in Canada.

Mr. Massey and the other 17 goverrs-general since Confederation have all en of the same religious faith as the een — Anglican, members of the urch of England. However, constitunal authorities say that there is no reious conflict in the appointment of a man Catholic as governor-general. The ot point is the concluding phrase of queen's title as applied in Canada: "Elizabeth the Second, by the grace God . . . queen . . . defender of the th."

Canada, Australia, New Zealand, as ll as the United Kingdom have rened the phrases "by the grace of God" d "defender of the faith" in the official e. But, for obvious reasons, they were opped from the titles of predominantly n-Christian countries of the British mmonwealth—India, Pakistan, Ceylon d South Africa.

Oddly enough, the original Latin title *"fidei defensor"* was conferred on nry VIII by Pope Leo X in 1521, as a ward for the publication of a treatise ainst Martin Luther.

King Henry, however, fell from Rome's grace, and a later pope removed the "defender" title. But the British Parliament quickly restored it—and it has remained ever since. Thus did the reigning sovereign evolve as the titular head of the Church of England.

In Canada, many have thought that the governor-general not only represents the queen as head of state but also in her religious capacity. But the experts say there is no foundation for this view.

The phrase "defender of the faith" is interpreted in Ottawa as applying to Christianity in general, and not to the Anglican Church specifically.

Governor - General Massey regularly attended Anglican services while in Ottawa or on his many travels across the country. On several occasions he has gone to a Roman Catholic church—sometimes at the invitation of the church, sometimes for the weddings of personal friends. He has also attended numerous services and functions held in Protestant churches, including an occasional Lutheran one.

General Vanier may also be requested from time to time to take part in Anglican or other Protestant services, as well as those in churches of his own faith. Officials of both church and state see no reason why he would not accept.

Having a Roman Catholic and a French-Canadian in high government office is not new to Canadians. Sir Wilfred Laurier was one of the most distinguished of the earlier prime ministers. More recently that high office was held by Louis St. Laurent. (The present prime minister, John Diefenbaker, is a Baptist.)

Both General Vanier and his wife come from well-known Quebec families.

—NORMAN BERNER

# If Teenagers Fail Who Is to Blame?

By ALFRED P. KLAUSLER

RECENTLY A FATHER ruefully confessed, "When Susan and Bill were in grade school, I thought they were a bundle of problems. I looked forward to their high school days. Now I look back and realize I never had it so good."

There is no denying that the Susans and the Bills, teenagers in America's churches, are problems. They are different people. They are not at all like the teenagers of the twenties and thirties. Their parents simply cannot figure them out.

There is good reason for parental bewilderment. In 1958, American teenagers spent nine and a half billion dollars of their own money. When 1959 ends these same teenagers will have spent ten billion dollars, and by 1965 the 24 million teenagers in the United States will spend an annual 14 billion dollars.

The American teenager has money. By the time he is 18 the average American boy has a weekly income of $16.00 and the girl averages only two or three dollars less.

Today's American teenager has no ncept of joblessness or unemployment, r what it means to lack money. He ver experienced the New Deal, the PA, or the closing of banks in 1933. e has been brought up with television as fact of daily life, and he assumes that erplanetary travel will soon be as com-onplace as cokes and hamburgers.

There is no doubt that the average nerican parent is confused as he con-mplates his vitamin-bursting, shiny-ed teenager seated at the family table. hat language do these youngsters eak? Are they human? Do they know ffering?

Their lives seem a round-the-clock ex-ence of high school activities, well-pay-g jobs, and a limitless horizon of good nes. Apparently there are no insecuri-s in this new American group.

SOCIAL SCIENTISTS are studying the nerican teenager. Anthropologists and otivation research people are spending ne and money in analyzing him. One ciologist has said that teenagers form sub-culture, much like the Pueblo In-ans. Another social scientist says that enagers live in a world of their own, th a culture distinctly different from y other known to man.

Sunday supplements, learned journals, phisticated magazine writers have be-me aware that the innocent and light-arted days of the happy teenager in a ly family circle is gone. Today we have enage werewolves and frightening hot-dders.

WHO ARE today's American teenagers? conomically they form an impressive group, one that is zealously wooed by manufacturers, retailers and advertising agencies. Gilbert Youth Research, specializing in research of youth's economic habits, made the discovery that teenagers' income is free income. They have large sums of money but no fixed obligations. It is also free from parental control. Over half of them buy their own records and sports equipment, 40 per cent buy their own shirts while their parents still live in a "depression conscious market," and are acutely aware of "extravagant purchases." Modern youth considers things as necessities which adults still call luxuries.

Advertising firms know that the teenager sets the pace in styles, that he is an innovator in many areas. He persuades his parents what make car to buy, what suburb to live in, what kind of refrigerator to buy, even the food to set on the table. For this reason advertisers gear their message to the teenager knowing that if they can convince him, their product will sell.

EDUCATIONALLY, however, the American teenager is taking a beating. Within the past year the near-failure of the American high school has become one of the accepted facts of American life.

Comparisons between the American high school students' curriculum and the Soviet Russian counterpart point up the fact that American youth lead a life of educational ease. The hard, classic discipline of previous generations is not found in modern high schools.

The fad of rock and roll music, the idolization of semi-literate TV and movie stars, the fantastic circulation of comic books, the glorification of the non-egghead, are all facts too close for comfort. In a recent survey of what teenagers like in music, the Purdue University Opinion

---

he Rev. Mr. Klausler is editor of the ALTHER LEAGUE MESSENGER, youth agazine of the Lutheran Church — issouri Synod

TWO GENERATIONS, TWO DIFFERENT WORLDS

Poll discovered that hill-billy music, jazz, and rock and roll were overwhelming musical favorites. Opera and classical instrumental music were liked by a tiny minority.

TRAPPED IN THE MIDDLE of this disquieting American youth picture are the churches. Congregations adopt frantic measures to hold their youth. One group of laymen will say that the congregation needs to build better recreational facilities.

A church in a Chicago suburb erecte a $200,000 youth building complete wit the finest recreational and cooking facil ties. Then it wondered why the youn people didn't come. Many churches d nothing about or for the teenager becaus fright has immobilized them.

The teenagers' religious attitudes an beliefs have been tested by surveys whic concluded that our American youth ar a group of spiritual and religious illiter ates. Armed service chaplains and col

e religion teachers are inclined to
ee.

Dr. H. H. Remmers in *"The American
enager"* states that the teenagers' feel-
s toward religion are favorable but
y be extremely vague. They attend
urch fairly regularly and are inclined
follow their mothers' example in mat-
s of religion. But if America's 17 mil-
n teenagers were asked to identify the
jor religious personalities from Moses
St. Paul, it is doubtful that five per
nt would be able to answer.

LACK OF RELIGIOUS KNOWLEDGE is
lected in the American teenager's
ral life, or his ethical approach to
rent problems. Dr. Robert M. Lind-
charges that "the brute fact of today
hat our youth is no longer in rebellion
t in a condition of downright active
d hostile mutiny." Daily press accounts
assaults, knifings, and vandalism at-
uted to teenagers, point up an amoral
ndition in American youth life in
ich the "good" teenager must live.

All of these generalizations can of
urse be attacked. Their validity can be
proved by thousands of instances of
nstructive and decent behavior on the
rt of our adolescents. The work of 4-H,
ture Farmers, Boy Scouts, Junior
hievement groups prove immediately
at all is not bad.

WHAT CAN THE CHURCHES DO? Lay
ople and clergy must make religion
eaningful to the teenager. The adoles-
nt sees through sham and pretense.
hen adults utter pious platitudes and
ntradict them with unchristian behav-
r, the teenagers' cynicism knows no
ound.

Prof. Ross Snyder of the University of
hicago writes that "to make good its
aim to an adolescent, his religion must
able him to see more." The teenager
must be made to see the relevance of Christian faith to everyday problems. Teenagers become quite skeptical when Christian churches offer their facilities to set up segregated schools.

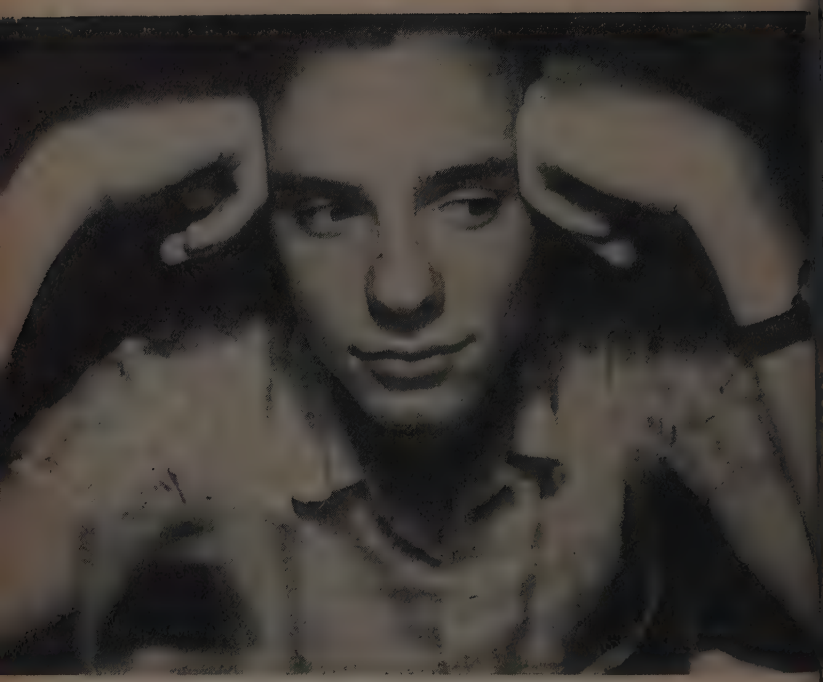
It is a tribute to America's churches that their national youth programs are contemporary and meaningful. What is more they have a Christ-centered core. God is the focus of learning and doing. Only the unthinking critics can say that church youth programs are "for squares." Church youth groups today offer some of the best youth work material which is on the market.

MANY CHURCHES don't know what is available. When a prominent minister of a large suburban congregation lamented, "Why doesn't the church develop some good youth material that I can use in my church?" he was shown what his national church body had developed. "Why didn't someone tell me?" he asked.

One of the most significant aspects of youth work in the church is leadership training in a variety of ways—ranging from recreation to worship. Leadership schools give young people the opportunity to learn the resources to be found in Christian fellowship. The Christian community becomes something real and adventurous.

Besides this the teenager acquires skills and knowledge of the church's varied program for its youth. Conferences, seminars, weekend retreats, and summer camping programs attract hundreds of thousands.

YOUTH CARAVANS have helped arouse interest of local churches in the vital force of Christian youth. Caravan teams of three or four teenagers visit a congregation for four days to a week. They prove that the Christian life is still one of excitement and daring. Parents and adult



HOW DO YOU GET RID OF DRIPPINESS?

leaders are shown how they may utilize the youth program resources of the church.*

Perhaps the most dramatic of all developments is the comparatively recent rise of youth work camps (see THE LUTHERAN, June 24, 1959). Partly a European development, these camps now find their counterpart throughout the United States. Campers pay to work for a week or two in the heart of a Philadelphia slum, on a bleak Indian reservation, or on the grounds of an old peoples home.

A responsible adult leader of a congre gation said recently: "It may all ver well be true that our teenagers are th spoiled generation of a prosperous Ame ica. But I'm hesitant about blaming them The fault lies with us in the church wh failed to challenge our youth."

SAID A high school teenager: "There a lot that's drippy about the church. doesn't have to be drippy. But nobod knows how to get rid of the drippiness.

The church is well on its way in accep ing its responsibility to youth. Perhap when it does accept that responsibility the fullest degree, some of the drippines will be removed too.

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* *The Luther League of the United Lutheran Church is sending 14 teams with a total of 44 caravaners to 250 congregations in the United States and Canada this summer.*

# I Found a Church Home

**Charlotte Aikens knew that racial integration is mainly a matter of the heart and mind—love and education. Now she is the first Negro member of an old Lutheran congregation**

Most of us have childhood memories
t remain vivid and grow more mean-
ful with the years. I remember espe-
ly a wonderful woman who was help-
to me.

was raised by my grandmother. She
rked in the homes of fine southern
nilies. I went everywhere with her.
white families were kind. As a child
ecame endeared in a special way to a
ely lady, Mrs. Nathan B. Harrison,
whom my grandmother worked.

When the children in Mrs. Harrison's
ghborhood said unkind things to me,
would take me into her living-room,
n her Bible, and read beautiful stories
me—stories of love and forgiveness
t even a small child could understand.
ved to sit and listen as she taught me
ut Jesus and his love for all people.

Grandmother could teach me right
m wrong by quoting something from
d's law, and she could explain how
came into the world by telling me the
y of Adam and Eve. She was limited
in teaching Bible stories, though, because she had not learned to read. Therefore I remember Mrs. Harrison as my first Bible teacher.

I remember this woman for other kindnesses. She sewed beautifully. When I was ready to enter school, she made all my clothes. Her influence upon my grandmother was very effective. Mrs. Harrison convinced grandmother that I should enter a private school for which she would provide tuition. This rare opportunity in my early childhood is the foundation of many good things I experienced in later years.

Growing up in Grandmother's house was a lonely experience. Because of her great concern for my future opportunities and to keep me from adverse influences, I was not allowed to play with other children in the neighborhood.

I played alone with my dolls. I was their teacher, teaching them the things that Mrs. Harrison had taught me.

I entered public school in the fifth grade. Ever since the days in Mrs. Harrison's house, I had the desire to be a

CHARLOTTE AIKENS

teacher. Throughout my school years, I was constantly encouraged to enter this profession. However, upon graduation from high school, circumstances prevented my entrance into teachers' college. So I decided to enroll in the New York Academy of Business, and was graduated with honors. The Mount Olivet Baptist Church in New York City offered me a secretarial position.

In this church I was also the superintendent of the church school's primary department after I completed the required training at a New York Bible institute.

My love for children and concern for their needs, both spiritual and tempora is an outgrowth of my own childhoo experiences. I had not forgotten the fir influences of white Christian friends.

In New Jersey I had the good fortur to meet two sisters, Jeanne and Bess Hood, who owned a large estate whic had been converted into a private scho for children of wealthy families. I live in a cottage on this estate and often a tended the Presbyterian church with th owners. They, in turn, would sometime visit my church.

MISS AIKENS AND PASTOR PANKOW
*"The greatest day in my life"*

THE PREACHING in our church ofte emphasized the cruelty of the white rac —not wanting Negroes in their neighbor hoods, refusing to accept them in th churches, and so forth. But this had no been my experience. All of my life I ha lived among white people and made won derful friends.

I had long talks with Jeanne and Bessi Hood about this problem. They helpe me by explaining, "Your leaders shoul educate the people to higher standards o living . . ." They did not think that th barrier consisted only in color. It was matter of meeting society's terms.

They explained that people in whit neighborhoods object to the Negro' sense of morals and lack of pride an respect for property. I became convince that the bridging of this gap between th races had to begin with education of th children and that a higher type of leader ship among my people was vital. Th percentage of Negro students being grad uated from high schools is alarmingly low.

Five years ago I came to Syracuse wit a letter of transfer from my church i New Jersey. I knew I could not be happy apart from my work with children, bu unfortunately I found myself in a situa tion that is prevalent among lower-clas

gro churches. I, alone, could not nge the negative forces at work here. ot more would have been necessary.

How I LONGED for a real church home ere I could practice my faith and help people. I prayed constantly for guid- e.

Through the local council of churches et Mrs. Norman Dean, a member of Jnited Lutheran church. This was my t experience with any Lutheran. Mrs. an's interest in the children's work t I was doing opened a real friendship. For the first time in this city I felt the m concern of a true Christian, which ught the reassurance that I had experi- ed in former years from other fine ple.

spoke to Mrs. Dean of my plan for ing my children's group to visit vari- churches so they could see and learn real beauty of the Christian faith. She ited me to visit the Lutheran Church St. John and St. Peter where she is a mber.

We hired a bus for a Saturday visit. r first impression was the friendliness the pastor, the Rev. Richard C. Pan- v. We learned more during two hours h him than at any time before. He ght us so much—explaining the beau- l stained-glass windows, the meaning he sanctuary and its furnishings, espe- ly the altar.

Soon after this we were invited to visit Sunday church school in session, and r we came often to worship with the gregation in the church. I was begin- g to feel like a real Lutheran at heart. ouldn't help capturing the spirit and tude of the people.

ONE DAY I spoke to my friend Mrs. an about membership in this church, she referred me to the pastor. I told about my background, and imme- diately sensed his deep concern. Arrange- ments were made for my instructions.

As he taught me, I knew that a whole new life was being offered to me. His deep understanding made me feel as though I had found shelter from a storm.

Before I was confirmed the pastor asked me to attend choir rehearsal so that I could observe the work of the director. I had told him of my choir work with the children. Before rehearsal ended, they were fitting me with a choir robe. To sing with this choir on my confirmation day was more than I had hoped.

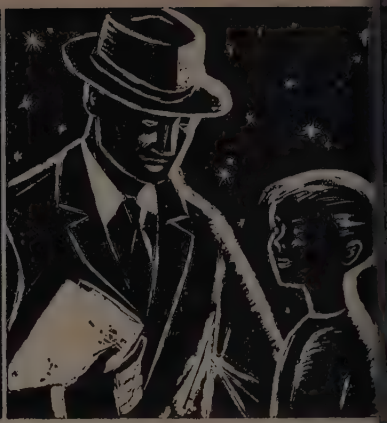
My confirmation in the Lutheran church was indeed the greatest day in my life.

I am grateful that my life has been influenced for good by white Christian friends. In the Lutheran church I know that God has set me on a right path and I shall continue to pray for my own spir- itual growth and for the children who depend on me, that they too may find good influences under God's guidance.

THE CHURCH of St. John and St. Peter was founded by German Lu- theran immigrants in 1838 in down- town Syracuse. Over the years the neighborhood has undergone changes that are typical of the urban situation. This church has refused to flee from the challenge of the changing area.

With the acceptance into member- ship of Miss Charlotte Aikens, the first Negro member in the 121-year his- tory of the church, the congregation enters what may well be its most sig- nificant era. Miss Aikens is a woman of great personal warmth and devo- tion. She readily and enthusiastically participated in her instruction sessions and was confirmed on July 19, 1959.

RICHARD C. PANKOW



A Short Story by Harold Helfer

# *The Night the Star Fell*

Joey saw it with his own eyes. It wasn't something he'd read about or heard or thought about. It was something he had seen.

He'd been at the park watching the swans floating in the pond and then he decided he'd go home for supper. It was already getting dark but it wasn't too dark yet.

The stars were coming out. First one, then another, like houses light up on a street. Joey had always liked to see lights go on at dusk. It made everything seem so cozy. That's what the stars seemed to do now, although they sparkled and twinkled more than the lights of houses did.

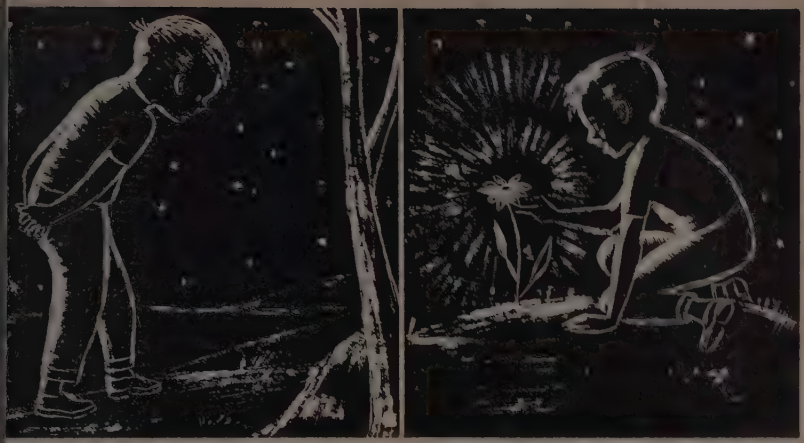
And then, with his very own eyes, Joey saw it. One of the stars fell. It came swooping down. One second it was up there in the sky, same as all the other then, in a flash, it wasn't there any more It had swished away.

Joey stood as if transfixed to th ground. Even if somebody had been the with him he would not have said an thing. He would just have stood an gaped at the sky. It was too amazin for words . . . any kind of words.

Imagine seeing a star fall! With you very own eyes! It was about as wonde ful a thing as could ever happen.

Suddenly Joey began to move—an quite fast at that. He felt he had to te somebody or burst.

And then he saw Mr. Flagle. M Flagle was walking down the street, com ing home from work. Joey hurried ove to him.



"Mr. Flagle!—Mr. Flagle!—" he called. Mr. Flagle, the evening paper tucked der an arm, turned around. He smiled. )h, it's you, Joey," he said. "How are u?"

"Fine, Mr. Flagle," Joey said.

"What is it, Joey? . . . something on ur mind?"

Joey found himself hesitating. The ords, suddenly, just didn't seem to come it.

His face got a little flushed and he mmered: "It's really nothing."

Mr. Flagle looked at him in surprise Joey sauntered away.

JOEY WAS surprised too. He didn't ow why he hadn't told Mr. Flagle out the falling star. Except that, well, was hard to tell somebody in words. st to say, "Guess what, I saw a star ll," somehow didn't tell the story. here was more to it.

It was the wonderousness of it, the eat startling spellbound moment of it, e blending of illusion with reality, the onderful awesomeness of a streak of sil- r flashing across the sky, of seeing a ar and at almost the very same instant it not being there, the feeling of being in on some mighty and majestic secret, the wonderful magic and mystery of it all.

But, Joey realized, it was more than just finding it hard to select the words that could explain. It was the feeling that nobody would believe him. Grown-ups didn't really seem to believe anything very much.

They believed something if they read it in the papers or heard it on television. But if it was something that didn't fit on the front page or in the business section or something you couldn't point out on a chart or map on television, the grown-ups wouldn't put much stock in it.

Maybe daddy and mommy wouldn't laugh at him if he told them he saw a star fall. They might nod gravely and say, "Oh, really?" But you'd know that they didn't believe it.

JOEY WASN'T HEADING for home now. He was going down Farragut Street, which wasn't even in the direction of his home. At first he didn't know why, but then he knew. He was going toward where the star had fallen.

He didn't know what to expect. He

just had to go there. Something inside him seemed to make his feet move.

He had a pretty good idea where the star had landed. It seemed to have fallen right atop the mound in the meadow by the woods.

It was a little scary. Joey had never been so close to the woods this late. But, even though it was a little scary, Joey didn't feel too scared. There seemed to be a strangeness about it all. The darkness of the night had never seemed so velvety, or the stars so bright.

There was something special about tonight—something you couldn't explain. You just felt it, somewhere deep inside.

Joey was almost at the end of Farragut Street now. And stretching out ahead of him was the meadow, shimmering in the night. Joey hesitated. Maybe he should ask his dad or somebody to walk over with him to the mound in the meadow.

But then he knew he had to do it himself. The others would be "proper." They wouldn't believe about the fallen star.

So JOEY started walking. He didn't walk very fast. It was too awesome for hurrying. But little by little he got closer and closer. And now he was climbing the mound. It was scary. Part of him wanted him to turn around but another part made him keep on going.

He knew he had seen the star fall. There were wonderful things in the world even if nobody seemed to believe them.

He got to the top of the mound, breathing hard. He looked around. There was no star, just some scraggly grass.

And then he saw it. It wasn't the star. It was a flower, blue and twinkly, right on top of the mound.

Joey looked at it in fascination. There were a few daisies in the meadow but nothing else. Except this one flower and he had found it.

Joey started to pluck it, to show it to dad and mother. He stooped but then he stopped. It would seem like just another flower to his folks. They wouldn't understand. They wouldn't realize that sometimes stars fall to earth and when they do they turn into flowers.

JOEY TURNED and started walking home. There were a lot of things going through his mind. He wouldn't tell anybody, he decided. They wouldn't believe him.

And suddenly Joey felt lonely. He didn't know why. There were houses all around.

But, though he felt sort of all to himself, there was a kind of glow inside. Even if no one else wanted to believe anything any more, he knew now that he would believe. He could go to the meadow and climb on top of the mound and see the flower.

He walked faster, now, caught in the rapture of sudden discovery. He didn't know it then, and perhaps he'd never remember, even years later, that the night he saw the star fall he was suddenly confronted by the miracle of God's infinite world and that though he could not understand, he had opened his heart to things his mind would never grasp.

CHRISTIAN HOPE is predicated upon the belief that progress will never bring us to the point where God has nothing left to do.
—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg Press)

# We Are a Church of Leaders

***congregation without a pastor discovers at a "pastoral vacancy" can be a lesson***

By CHARLES C. HUSHAW

WE LEARNED a lot at St. Philip's hurch in Brooklyn during the year we re without a pastor. I am certain that r new pastor and the members of the ngregation are better off spiritually be- use of this experience.

We get into the habit of taking our stor for granted. Except when he is on vacation or attending a synodical or conference meeting, we know he can be reached any time by phone. We expect to see him Sunday morning or at council meeting. And we suppose that the shepherding of the flock is pretty much his job, and sometimes too reluctantly we help out—when we are asked.

CHARLES KOCH
*A lesson in leadership*

FOR SIX YEARS, St. Philip's had the Rev. Franklin Drewes Fry—son of the president of the United Lutheran Church —as its pastor. It was his first parish after graduation from seminary and both he and the congregation were good for each other. We grew together spiritually and he lifted our sights to a higher level of stewardship.

He received calls from other congregations during his years with us. Eventually one came which he did not feel he could decline, so he resigned. We who were members of the church council thought we could manage congregational affairs for a few months until another pastor was secured. We had no suspicion that the months would stretch out into a whole year.

WE SET TO WORK, under the leadership of our lay president, Charles Koch, probably the most beloved member of the parish, with 35 years as a member of the congregation and somewhat of a veteran of "pastoral vacancies."

Our council had it brought home sharply that the church is much more than a single small parish. We had to turn to the office of the United Lutheran Synod of New York and New England for supply pastors. And the synod office never let us down.

When I learned that there was a possibility that Dr. Paul Andrew Kirsch might lend us a hand in our dilemma, we again turned to the synod and the way was opened for Dr. Kirsch to take over some of the pastoral duties. He had served briefly as interim president of the synod after retiring because of age limitations as a secretary of the ULCA Board of American Missions. But he had a busy schedule and had to sandwich in his visits to St. Philip's, so the church council had to pitch in—and it did.

"Uncle Charlie" Koch, meanwhile, got our pulpit committee into action, but without much success, in the first several months of searching.

The building committee got active too. Work on the parsonage that had been neglected over the years, got underway. In the year of the pastoral vacancy we spent more than $3,500 to put the parsonage into respectable condition.

Another councilman, Wilbur G. Hoppe, took over the task of getting out the Sunday bulletin, and Mrs. Hoppe during that year was practically the parish worker and office secretary, handling the incoming mail, and answering telephones for the church, in addition to being a housewife and caring for her two small daughters.

All the councilmen—and other laymen and women—helped out—my contribution being to edit the monthly parish magazine.

AND WE prayed, too, that the way would be opened for us to have a pastor.

I guess things were at their lowest ebb about the time our pulpit committee was led to the Church of the Good Shepherd Roosevelt, Long Island, and its assistant pastor, the Rev. Richard Alan Swanson.

When he sat down with the council for what resulted in a four-hour session of questioning, I am sure neither he nor the council felt certain that anything would come out of the meeting.

But, when we got down to some serious thinking as a council, I am inclined to agree with Charlie Koch that the Holy Spirit was with us. And out of that meeting came the step-by-step procedure that led to a call—and after a period of waiting—Pastor Swanson's acceptance. So after a year of waiting, we now have a pastor.

I THINK we are a better parish because of the experience. I know that we all have an increased devotion to our church and a greater loyalty to our Lord, and that we can look ahead to a greater growth at St. Philip's.

When we are aware of the fact that in the United Lutheran Church in America there are 429 pastoral vacancies among its 4,500 congregations, we can rejoice that our small parish has finally found a pastor.

And I think we as a parish are more conscious of the church-at-large, which through its colleges and seminaries, is training more young men for the ministry.

I saved this for the last. While we were without a pastor of our own, our congregation sent its first young man in its 45-year history to study for the ministry. Our organist and choir director, George Dursthoff, enters the Philadelphia Seminary in the fall. And I know our parish feels it is paying its debt, in a way, for our new pastor.

## *FIVE MAKE A FAMILY*

# YOUTH AND AGE

OUR CHURCH's Luther League has no gular summer meetings, but there ways seem to be big doings. A baseball p in late June. A supper meeting with e Luther League of Good Shepherd hurch in July. A beach party, where 5 teenagers consumed four times their eight in food.

Now I found myself involved in driv- g a carload of Luther Leaguers to a me for the aged, 50 miles away.

KAREN TRICKED me into this outing. Mother, what are you doing Thursday?" e asked me on Monday, when I was ready tired just *thinking* about the week head and all the jobs I'd planned.

"Nothing much," I said — without eaning it. That's the way we parents e often caught.

"Good. Since you aren't going to be sy, you won't mind driving me and lice Anderson and Timothy and Hunky Hollandale for . . ."

"What!" I snapped. "Hollandale! I'm ot that un-busy. What's going on in ollandale? A country fair? A hot-rod arathon?"

"Silly . . . you've forgotten. Thursday the day the Luther League is visiting e Lutheran home for the aged. We eed five cars, and I said you'd take a unch."

"You didn't feel you had to ask me?" he way children take their parents for ranted!

"Oh, Mother, I meant to ask before," aren said unhappily. "But I forgot. I nly offered our car because you always approve of trips like that, and you usually volunteer to take a carload."

Her explanation soothed me. It *is* nice to know that your children feel they can depend on you for certain kinds of help. And Dan and I and other parents feel that the Luther League is valuable for our teenagers.

"It's all right, Karen," I said. "Wipe off that unhappy face. I think Thursday's O.K. Pete's going to be away most of the day on a Scout project, and I'll find some place for Sue. I don't suppose she could go with us?"

I KNEW WHAT the answer would be. Utter horror! "Mother! She's just a child. I won't drag her everywhere I go."

"Calm down. It was just a passing thought."

"What's the agenda for the visit to the home?" Dan asked that evening when I told him why I'd need the car on Thursday.

"It's going to be fun," Karen said. There'll be about 25 of us, plus the adult drivers. Maybe 30 in all. We're providing cookies and cupcakes for the residents, and their kitchen is providing coffee.

"You see—this is the twenty-fifth anniversary of the home, and Pastor Ittel said it would be a good reason for the Luther League and the residents to have a party. He said they like to see young people come."

"I'll bet they do," Dan said. "Some of them have children who are too far away to visit them, or are not interested

in them, or their children are dead. I noticed when your mother and I were there that all the visitors that Sunday were middle-aged or elderly. Not a child or a youngster."

"Remember what one of them said, Dan?" I asked. "She said—Oh, I'm so tired of old people. I wish someone under twenty would visit me."

"What does she look like?" Karen asked. "I'll look for her specially."

"Are you planning any entertainment?" Dan asked. "You'll need something to break the ice."

"Oh, sure. It's all planned. First we're going to introduce ourselves and chatter a bit. Then we're doing that crazy short play that we did last winter. A quartet is singing. And Alice Anderson is doing a monologue that will have them hysterical."

DAN LOOKED at me. "Report to me when you come home, Connie. I want to know how many were hysterical."

"You know what I mean, Dad," Karen protested. "I was exaggerating. After the program, we'll serve the food and we'll circulate. There are 50 residents, and we've made a pact that each of us will chatter with at least five people."

"That's really circulating," I said. "You could wear name tags. Less confusion."

Karen jumped up. "That's a swell idea. No one's thought of it." She rushed to the telephone in the kitchen and dialed. "Hi! Alice, we have to call the committee together. There's one thing we forgot . . ."

"I thought you had a big deal on for Thursday?" Dan asked. "Wasn't that the day you and Claire Mawson planned to shop for some new drapes for Claire

I nodded. "I know. But Karen was sure I'd want to take a carload of Luth Leaguers that I couldn't disappoint h . . . though she did forget to consult m before volunteering our car. I'll discu that with her at the right time.

"Anyway, I talked with Claire this a ternoon and we put off our shopping. Sh even offered to drive a bunch of the ki if they need another car. They don Then Claire asked if she might go alon in our car.

"Karen was very generous. She counte Timothy and herself, Alice and Hunky- he's Alice's current project—and mysel That was five. Then she said I migh have more fun if I had a partner *my ow age!* Claire's coming as my partner."

"I'd like to go myself," Dan said. "Th home is a place I always enjoy visitin Some of the residents have such energy They make me feel as if I'm slipping int doddering middle-age."

I AGREED. "Yes, that Sunday we wer there in the spring was a pleasant day And an eye-opener for some church mem bers, who have nineteenth-century idea about homes for the aged.

"Remember how we drew for partner for the dinner seating? And I drew dap per, 90-year-old Mr. Harper, who quoted poetry through the meal and showed m his latest hobby—charcoal sketching? He specialized in trees."

I looked across the room to the framed sketch of a huge copper beech. "Ar original, by Edmund Harper, aged 90," I said. "It will be fun to meet him again Oh, Karen and her pals can't help but have a big time on Thursday."

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IT IS EASIER to make Jesus into our own image than to remake ourselves after his likeness.

—ASBURY SMITH in *The Twelve Christ Chose* (Harper)

# WORSHIP NOTEBOOK

## "NO CHERUB CHOIR IN CHRIST CHURCH"

OME TIME AGO I wrote a few words ut the names various churches give to r children's choirs. I received a few astic replies, but suppose that other- there was no effect produced by article. People still go to church to over children's choirs. "Don't they angelic?" So the "cherub choirs" still with us.

ut one result of my discussion of this ect was that I learned about the Rev. Mrs. Norman J. Thalman. They e the rare gift of imagination which lways seeking new ways of speeding making attractive the work of the rch. At present they are preparing a nal which will aid small children in erstanding and using the hymns of church.

WAS SURPRISED to learn from the lmans that there are six children's irs in Christ Church, Clarendon Hills, ois. I was especially impressed by way in which these choirs are or- ized.

he first is for four- and five-year-olds, is named for St. Mark. In the tenth pter of his gospel one reads the ac- nt of Jesus and the children. When disciples wanted to send them away, s replied: "Let the little children e to me."

t. Matthew's Choir is composed of and second graders, and is named the first evangelist for two reasons: children can understand the Gospel the saint's day which tells how Jesus ed Matthew, and also because in the h chapter of Matthew Jesus said that must become as little children.

Third and fourth graders are in St. Andrew's Choir and are reminded that St. Andrew was the first missionary for Christ, since it was he who called Peter. Children in the fifth and sixth grades make up St. Paul's Choir. It is at this age that they are taught about St. Paul's great missionary activity and his letters to the churches he founded.

STUDENTS in the confirmation classes, those in the seventh, eighth, and ninth grades, form the Martin Luther Choir. Because they are studying Luther's *Catechism* and the life of the great Reformer, it is appropriate that they take their name from him.

A sixth choir takes its name from St. Luke, and is the liturgical choir which assists in leading the services each Sunday. Members of St. Luke's Choir are selected from the five choirs and soon learn to know the liturgy, much of which, say the Thalmans, is taken from the first chapters of Luke.

To add meaning to the names of their choirs, the members of each group meet in the church on the day in the church year from which the name is taken. Thus St. Mark's choir comes on April 25, St. Matthew's on Sept. 21, St. Andrew's on Nov. 30, St. Paul's on Jan. 25, St. Luke's on Oct. 18, and the Martin Luther Choir on Oct. 31, the Festival of the Reformation.

ON THESE OCCASIONS a brief service is held in the church where the appointed lessons for the day are read, and then a party follows in the fellowship hall.

In the fall of each year a choir dedica-

tion service is held in which these choirs participate in the following reading:

MINISTER: It is a good thing to give thanks unto the Lord; and to sing praises unto Thy Name, O Most High; to show forth Thy lovingkindness in the morning, and Thy faithfulness every night.

CHOIRS: I will praise Thee, O Lord, with all my heart. I will show forth Thy marvelous works. I will be glad and rejoice in Thee. I will sing praise to Thy Name, O Most High.

MINISTER: Will the Choir of St. Matthew present themselves before the altar. The Lord be with you.

ST. MATTHEW'S CHOIR: And with thy spirit.

MINISTER: It is St. Matthew who tells us how Jesus, when he was asked "Who is the greatest in the kingdom of heaven?", called a little child before Him and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.

"Whoever receives one such child in my name receives me, . . ."

You have been called to sing praise to God in the Choir of St. Matthew. Do you promise to be faithful to this choir and learn what you will be taught?

ST. MATTHEW CHOIR: I do so promise.

MINISTER: I now present you with the shield of St. Matthew. May you learn from this disciple of Jesus that you too may become His disciple.

Will the Choir of St. Andrew present themselves before the altar. The Lord be with you.

ST. ANDREW CHOIR: And with thy spirit.

MINISTER: You bear the name of the first Christian missionary who brought his brother, Peter, to Jesus . . . Will you come with eager hearts to learn of th worship of God and promise to ser Him and sing for Him in the St. A drew Choir?

ST. ANDREW CHOIR: I do so promise.

MINISTER: I now present you with th shield of St. Andrew. May you lea from this disciple of Jesus that you t may become His disciples.

Will the Choir of St. Paul prese themselves before the altar.

The Lord be with you.

ST. PAUL CHOIR: And with thy spirit.

MINISTER: You bear the name of th great preacher St. Paul, who was th apostle to the Gentiles. He w scorned, imprisoned, shipwrecked, an finally beheaded for his faith in th Lord Jesus Christ . . . Do you promis to call upon Jesus to help you in a you do that you might be worthy t bear the shield of St. Paul and sin praises to God in this choir?

ST. PAUL CHOIR: I do so promise.

MINISTER: I now present you with th shield of St. Paul. May you lear from this disciple of Jesus that you to may become His disciples.

Will the choir of Martin Luther pr sent themselves before the altar.

The Lord be with you.

MARTIN LUTHER CHOIR: And with th spirit.

MINISTER: The man whose name yo bear stood before emperors and pope and worldly might to proclaim th faith of the Lord Jesus Christ . . . Yo have been called to sing praise to Go in the Martin Luther Choir. Do y promise to seek the will of God fo your life and to fulfill the duties of thi choir?

MARTIN LUTHER CHOIR: I do so promise

MINISTER: I now present you with th Luther emblem. May you learn of th church through the teachings of Mar

in Luther that you may be led to follow Christ and remain faithful to Him ll your lives.

Will the Choir of St. Luke present hemselves before the altar.

The Lord be with you.

LUKE CHOIR: And with thy spirit.

NISTER: You have been called for a pecial service. Because of your faithulness in the work of music in our ongregation and the gift of music iven you by God, you are privileged o serve God by leading the worship f this congregation . . . Do you promse to ask continually for God's help, ot only in your music but also in your fe every day, so that you will always lease Him and give honor to His Name?

LUKE CHOIR: I do so promise.

NISTER: I now present you with the hield of St. Luke. Much of our liturgy omes from the Gospel of St. Luke. May you learn of him that you too will ecome disciples of Jesus. May you ead our congregation in real worship o that we will be inspired to go out nto the world to serve the Lord and His people.

et us pray.

less, O Lord, Thy servants who minter in Thy temple. Grant that what ney sing with their lips they may beeve in their hearts. And what they elieve in their hearts, they may show orth in their lives, through Jesus hrist, our Lord. Amen.

S EACH CHOIR makes its promise, the or presents the director of the choir a large shield on which is the symappropriate to the choir's name. This ld is placed in the choir rehearsal n as a reminder to the children of the mises they have made.

he purpose is deeper than the presentation of a shield or a public service. Say the Thalmans: "It is our hope that our children will be inspired by the life and writings of these apostles to become disciples of Jesus. The celebration of the Day of the Apostle will also become a natural observance."

Other congregations may not wish to imitate this program but they can be grateful that there are people in the church with imagination to do something different. —EDGAR S. BROWN, JR.

## PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

### When marry?

QUESTION: From the standpoint of general success, happiness, and durability what is the best age for marriage? Is it about the same for both sides?

REPLY: Some studies have shown that men make the best adjustments at ages 22-24 and 28-30, with 25-27 following closely. For women the advantageous ages seem to be 28 and over. 22-27 is almost as good, while 19-21 has third place.

In the earlier years both sexes have great difficulty in making adaptations because of immaturity. In case both partners are of the same age, or the husband is one to three years older, the conditions are favorable. If he is four to seven years older, the adjustment is not quite so good, but if he is eight or more years older it is better.

If the wife is older the advantage is even greater.

These investigations are based on relatively small numbers — further studies are needed. Whatever the years or conditions, a Christian orientation on the part of both man and woman is decidedly helpful.

## Mind of youth

QUESTION: Recently my 17-year-old son has been reading books by Bertrand Russell and Frederick Nietzsche. He is studying also the Koran and the life of Buddha. He is deeply influenced by these things, and has passed off the Lutheran church as "cold and dogmatic." What can I do to bring him back into our church and home?

REPLY: It is unfortunate that the young man has been introduced to this type of literature at an age and degree of maturity which are quite inadequate to the situation. He is unprepared to evaluate these writings. What may have decided value for a mature scholar, or a capable advanced student, may prove a real hindrance to a young person of rudimentary development.

Furthermore, in order to read such writings profitably, an adolescent would need a mature guide and interpreter which your son does not seem to have. Unless you are qualified to deal with the problem, avoid arguing with him, and try to keep the whole atmosphere pleasant.

Try to arrange for the young man to meet several mature Christian men who may be willing to talk with him —persons who have good sense and tact and who are well-informed. They can help him see that the Lutheran church has behind it more than four hundred years of history, and has included some of the greatest theologians, philosophers, and scientists. Immanuel Kant was a Lutheran. Before allowing non-Christian writings to influence one, he ought to familiarize himself with the truly great minds who have found evangelical Christianity satisfactory. A popular present-day writer such as C. S. Lewis has influenced quite a few people who were indifferent toward Christianity.

Have in your home the books of evangelical writers, especially those written for the rank and file of people. Do not urge your son to read them, but let them be in view and available. Suggest, if you can, that one ought to be conversant with the thinking and conclusions of mature and scholarly Christians of past and present before turning aside from them before one is qualified to think them through.

One cannot forecast just what will be the outcome of a case like this one. It may require considerable time for him to arrive at an equilibrium. Be very patient. Do not insist upon his becoming a duplicate of yourself, and don't forbid him to follow his interests. If the boy plans higher education, try to have him attend a Christian institution. Other persons, including young people, may prove helpful at this point.

## Strongest influence?

QUESTION: What do you regard as the most important item in teaching a pre-school child right and wrong?

REPLY: There is one big factor—the atmosphere of the child's home. That includes almost everything that impinges on a youngster's life. Parents and other members of the family create that climate. It is the expression of what they are and do. The child breathes in this home quality with the air.

# THE LETTER TO THE HEBREWS

**Read Hebrews 12:1-17**

HAVING COMPLETED his catalog of rael's "faith-heroes" of the past, the thor of *Hebrews* now applies the sigficance of it to his readers.

In the first three verses of this chapter hich really form a conclusion to Chap- 11) he paints a word picture. As Paul d done in I Corinthians 9, our writer ens the Christian life as a race of faith hich is to be run.

He portrays the Christian as dashing wn the race course, speeding to the al, with all the "faith-heroes" of the st (the "cloud of witnesses" who know hat the goal is) standing along the gth of the Christian's course cheering n and urging him onward.

THREE THINGS are necessary if the ristian is going to win what is in store r him. 1) He must not allow himself be burdened in the race with excess ggage. Runners travel light. Apparently e first readers of this document needed remember that. They were lugging wn their courses some "weight, and sin hich clings so closely."

Our author does not elaborate upon hat this "weight and sin" might be. rhaps they were burdened by the conousness of sin which they now were t quite sure that Jesus had removed, d were thus looking back once more the sacrificial system of Judaism for removal. Or it may be that the author referring to their tendency to apostasy. 2) The Christian must also have perverence. No half-hearted effort or no clination to give up because the going becomes rough has ever won any man any race. And 3) the Christian must keep his goal in mind. His goal, of course, is life with Jesus Christ in God's presence. Jesus has in fact run the whole race of faith ahead of all Christians. He has set it in motion and marked out the way it goes. Since it is he who is at the end of the course, he is himself its goal.

OUR WRITER thinks it important that his readers remember that even for Christ the running of the race of faith was not easy. He had to endure in the course of it the fact of the cross and all the shame connected with it. But the joy of God's triumph and reign loomed before him. Now he is seated in a position of power beside God himself, to beckon the Christian through his life until he shall share in the victory and glory of life in the presence of God. Know where you are going, the writer says to his friends.

The writer then turns directly to the problem confronting his readers. They, after all, had not yet resisted the attack upon Christians to the extent of losing their lives. That possibility, however, may be just around the corner. It is likely that both they and the writer of *Hebrews* plainly saw the dreaded danger of persecution looming ahead. Could this, and also the likelihood that some other Christians (maybe brothers of theirs in the church at Rome) had already shed blood, be driving the first readers back into Judaism for safety in a "legalized religion"? It may be.

At any rate our author reminds his friends by quoting and commenting on Proverbs 3:11, 12, that God always dis-

ciplines his sons as any earthly father does. The discipline in this case is the precise situation—perhaps an overwhelming threat to their very existence—in which the readers find themselves.

THEIR FRIEND tells them they should be grateful that all does not promise to go well with them in the world. If anything, it is a certain sign that God looks upon them as his true sons. Were they indeed illegitimate children (and thus not really heirs to God's promises in Jesus Christ), there would be no threat to them.

They should therefore rejoice that the world treats them as it treats all other Christians, for that becomes a clear indication of who they are and that God works to bring them to holiness. The shocks that discipline men into deeper faith are never pleasant, but they do produce righteous men (if faith isn't thrown away) in whom God is pleased.

Beginning with verse 12 the author of *Hebrews* tells his friends that they must "pull themselves together" and get on with their race of faith. And in the process they must be concerned that none of their number fails or falters. They must live peaceably with those who surround them, be wholly consecrated to their Lord, and helpful to each other—especially to those who may weaken in the face of approaching disaster.

Personal bitterness, whatever might be the cause, must not be allowed to arise and defile the whole group. And above all, none must be so carelessly regarded that he is allowed to become a second Esau.

THE AUTHOR fixes his attention on Esau because if ever in the Old Testament times there were an example of a man who thought cheaply of God and what he promised, it was he. In contrast to his brother Jacob, Esau is depicted by the writer as a man of no faith at all. ... the eldest son of Isaac he was to ha... inherited the place as the "head of t... family," and through him and his ... scendants the promises of God to Abr... ham were rightfully to have been fu... filled. This was Esau's "birthright."

But, as the account in Genesis ... shows, Esau momentarily at least r... garded that birthright so cheaply that h... traded it to Jacob for something to ea...

The point our author wishes to stre... is that contempt, even a momentary co... tempt, for the birthright that comes ... men as a part of God's people is som... thing which cannot be forgiven or re... paired. When dealing with God, peop... need to be careful about their choice...

THE REFERENCE to Esau really amount... to a terse warning. When the present... day reader of *Hebrews* sees it against th... background of the attitude creeping int... the minds of the writer's friends, it be... comes obvious that the writer's "pastor... voice" has become harsh with alarm. W... can only guess how many of his friend... might have been on the verge of sellin... out their Christian faith to slither bac... into Judaism where they could be safe.

How close the whole group was to sel... ing out we can only guess. But the co... dition was alarming enough to provok... a real concern in the mind of our autho...

For any to return to Judaism (falterin... and failing Judaism!) or for any to den... publicly, when threatened, that Jesus ... his Lord, would be much like sellin... one's sacred birthright. It would be a... irreparable loss. The anticipation and th... assurance of life with God and Christ ... their presence would vanish. It was to... terrible a price to pay for momentari... saving one's own neck regardless of ho... painful the losing of it might be!

—ROBERT A. BARTELS

# BOOKS

## GET READY FOR AUTUMN

**Teaching Luther's Catechism.** By Herbert Girgensohn. Muhlenberg. 310 pages. $4.

How often we Lutheran pastors are commented by our non-Lutheran brethren for the excellence of our system of catechetical instruction. Usually we accept the well-meant compliment with proper modesty but secretly with a feeling that all is not as well with us in his respect as others suppose. One pastor, after a year of trying to lead some particularly recalcitrant "horses" to water, revealed that with a full year of instruction one of his "boys" managed to score three points lower on the very same test he had taken as a *preliminary* test at the start of the year!

Many of us have wished for additional material with which to broaden the base of our own appreciation and understanding of the Catechism and more adequate materials with which to enrich our teaching. In *Teaching Luther's Catechism* Herbert Girgensohn has put us all in his debt. The author feels that the best preparation for teaching is a thorough mastery and understanding of the basic material, not lesson-plans or classroom techniques. The book covers the first three parts of the catechism—the Ten Commandments, the Creed and the Lord's Prayer, and a companion volume will be published to complete the Catechism.

Not only is this material of value for confirmation classes both youth and adult but it should prove valuable in sermon preparation and for study groups. An intelligent laymen seeking a lucid exposition of basic elements of the Christian faith will not go astray here.

The author is a Baltic pastor who after spending his early years in Latvia has been professor of practical theology at Bethel in Germany since 1946. The translation by John W. Doberstein is smoothly and competently done, and does not read like a translation at all.

Pastor, give your confirmation classes a break. Throw away your old class notes. Study this book. Make your dreams of a confirmation class that would satisfy you come true.

JOHN W. RILLING

*Minneapolis, Minn.*

## JEWISH AND CHRISTIAN LITURGY

**The Sacred Bridge.** By Eric Werner. Columbia University Press. 618 pages. $15.

"Judaism and Christianity with all their contrasts and antagonisms, share in a common heritage; in vital parts of Jewish ideology and ethics, Jewish holy books, and the Jewish soil as an unforgotten homeland . . . however far the two religions drifted apart in their tenets, a sacred bridge still spans the abyss and allows for an exchange of views and moral concepts and, with them of liturgical forms in which the dogmas and concepts find their way to the senses." In these words the well-known musicologist, Curt Sachs, introduces this significant study of interrelations of Jewish and Christian music and liturgy.

The author, Eric Werner, is a professor at Hebrew Union and the Institute of Jewish Religion in Cincinnati and New York. Few are as well qualified to move within diverse cultures and languages of the Near East, where ancient traditions have been preserved. All the tools of philology, musicology, and comparative liturgical scholarship must be used in such a study.

In these 618 pages interspersed with copious notes, Prof. Werner has presented a comprehensive historical and musical survey of the "sacred bridge" between Christian and Jewish music and liturgy. Dr. Werner's contribution is a major one in the exciting study of our heritage in Judaism.

A large number of comparative examples from Jewish liturgy and music and from varied Christian liturgies should convince the reader that Dr. Werner's conclusions are based upon a meticulous scholarship broader than his own. This study will remain a source book for students of the music of early Christianity.

The world of Byzantine, Syrian, Nestorian, Armenian, and Palestinian liturgies is entirely new to most of us; yet how close this world is to that of the synagogue. In this light, the decisions of the Council of Nicaea appear to cut like a great knife across the musical and liturgical development of that day, and separate us from this heritage. Yet, strangely, the Roman use of scriptural portions of the liturgy such as the psalms continues a synagogue practice.

Any study in comparative liturgy is filled with an enormous mound of details, yet Dr. Werner writes with an engaging style and constantly keeps his hold on larger issues. A generous use of musical illustrations in the second half of the book, a fine set of indexes, and most interesting notes and references provide ample source material for students who wish to go further in their study of particular points.

*Cambridge, Mass.* HENRY E. HORN

## THE MENTALLY ILL ARE HUMAN

**Light Beyond Shadows.** By R. Frederick West. Macmillan. 160 pages. $3.75.

Can the mentally ill come back? In this book the author answers the question with a graphic and candid account of his own serious mental illness and his recovery. The world of the mentally ill, characterized by unreality, isolation, strangeness and turmoil is described vividly. The author's struggle to rediscover God is related as a decisive factor.

This is the remarkable account of a mental breakdown experienced by Dr. R. Frederick West, pastor of the Hillyer Memorial Christian Church, Raleigh, N. C. For one year he was a patient in a private institution and then in a state mental hospital. He has now returned to his church.

The author makes a candid effort to provide understanding, support, encouragement and an awareness of God's compassion "for former and potential patients and their relatives and friends." His purpose has been accomplished in this small volume.

This story of a personal struggle offers the pastor a view of human relationships which can better prepare him for his pastoral ca of the emotionally disturbed. Also it co fronts him with the problems of his ow mental health and faith in God.

The difficulties of the author's return the parish and community presented the b obstacle in making his recovery comple Society's reluctance to accept the fact th the mentally ill can come back is reveale This book is an appeal for understanding the mentally ill as human beings.

J. OBERT KEMPSON

*Columbia, S. C.*

## HANDBOOK ON PUBLICITY

**A Handbook of Church Public Relations.** Ralph Stoody. Abingdon Press. 256 pages. $

This is a complete, practical handbook church public relations. Written by one wh is a professional in the field, it offers ma helpful suggestions in a way that an amate can understand. Two-thirds of the bo deals with newspaper and radio-televisio publicity, but the final section rightly poin out that public relations is something mo than the use of these standard media.

It deals with such practical things as th use of the telephone in the church offic the value of recognizing faithful service the congregation, the work of the chur usher, and the like, demonstrating how a tention to such details is truly part of a goo public relations program for the church.

There is a helpful glossary of terms com monly used in this field, an excellent chapt on "what makes news news," and some fi suggestions on building good will with new paper men, photographers, and radio an television stations.

The value of the book lies in the adapt bility of its ideas for a church of any siz and its broad concept of church public rel tions which the author defines as "makin friends for Christ and his church."

*Jersey City, N. J.* ALFRED J. KRAHMER

BOOKS reviewed in these pages may be ordere from the United Lutheran Publication Hous 2900 Queen Lane, Philadelphia 29, Pa., from any one of the ten ULPH branch store

# verseas

## ruggle with faith and unbelief

SWEDEN: Malmo. Aug. 1. — THE MAN om many Swedes regard as their great- present-day poet is Hjalmar Gullberg, w 60 years old. In his writings he ows himself fascinated by Christ, un- e to break loose from this strong at- ction, but unable also to yield himself faith. Gullberg's great popularity is cause he expresses this dilemma which felt generally among intellectuals of eden.

Gullberg will not be read much out- e Sweden. His poems are difficult to nslate. They contain many cryptic al- ions. Gullberg is so exact in his use words that they cannot be replaced by rds of another language without seri- s loss of meaning.

But he deserves to be known abroad, least by anyone wishing to know nething of Swedish civilization in our ne. In exquisite and sensitive language gives lyrical expression to the tension tween Christian faith and post-Chris- n doubt that is characteristic of Swed- civilization today.

As far back as 1922 Gullberg wrote out the crucified Christ. In Vienna he d seen a crucifix on a street corner long gray buildings. This picture re- rs in his poems—Christ suffering in the dst of gray commonplace surround- gs. His pain never ends, neither does e pain of man. But the holy mixes with e profane. Gullberg loves to mix every- y language with expressions of spiritual e.

A POEM ABOUT the Vienna crucifix as in Gullberg's first book, *I en fram- ade stad* (*In a Foreign City*, 1927). In s next book, *Sonat* (*Sonata*, 1929) ere is much evidence of the struggle with Christ. The poet writes of a dream of Christ coming to him in his student room (at the University of Lund). Christ hangs his thorny cross on a nail as an ordinary man hangs his hat. He says little, but the student is comforted. When he leaves the room, he takes his cross on his back and goes out to die.

There is an expression of estrangement, of being an outsider, in much of Gullberg's writing. It may be because the poet was born out of wedlock and reared not by his parents but in a commonplace worker's family. Especially during the years of growth of the Nazi power in Europe, which Gullberg looked upon with abhorrence, he wanted to withdraw into his lonely room. Only there, as he expressed it, the world is conquered.

He dreams of a day when he himself will be conquered by someone who needs him, but he does not know the day or hour when this anonymous master, who will transform him, will come. The book, *To Conquer the World*, ends with a prayer directed to an unknown Father: "You who are our father, who feel for us, who plague your creation with lashes of scourge, give me melodies, give me dreams that I may obliterate this which is me."

GULLBERG came closest to confessing himself as a Christian in *Fem kornbrod och tva fiskar* (*Five Barley Loaves and Two Fish*, 1942). In the danger of wartime there was no one who could help except he who was able to feed five thousand with five loaves. Peace could be brought only by the Prince of Peace, born in a stable. An important verse cycle in this wartime book is called "The Book of Revelation in the Air Raid Shelter," and expresses the hope inspired by biblical pictures of a new world.

But in 1952, in *Dodsmask och lustgard*

(*Death Mask and Paradise*), Gullberg is mainly a denier of God. He uses many biblical narratives, but with an irritating blasphemy. He cannot believe, but he is not happy in his unbelief. There is always a "perhaps."

In Gullberg's latest book, *Terziner i okonstens tid* (*Terzines in the Age of Un-Art,* 1958), man has only himself. He has to come home to himself. Gullberg is troubled because Christ will not let him go. In the poem "Enough" he writes, "When by mercy will my legs also get rest? Always, how much one has died, to rise is no sinecure to a crucified illiterate. I have had enough."

OUT OF THIS tension Gullberg's poetry is created. He is a confessor and denier, without hope of being cured of his disease of being always against himself. Actually he is no outcast in Swedish society today, but has received honor and admiration. He is a member of the Swedish Academy (18 men of pre-eminence in the nation's cultural life). He is a scholarly poet, and has translated much from classical Greek, also from Spanish (he introduced in Sweden the Nobel prize-winner Gabriela Mistral). He reads and travels much.

Gullberg has traveled away from a vague, anonymous Christianity toward outspoken secularism, and this has been the road also of a majority of educated Swedes. But Christ is not entirely absent from Swedish secularism, nor is he absent from the spiritual struggles of Gullberg today. —STEN RODHE

# letters to the editor

### Catholic for president?

SIR: The Roman Catholic Church is now, and always has been, a political, militant, and religious institution. In the light of continuing Roman Catholic practices in Sp Italy, and South America, where Ron Catholic power predominates in natio life, one can in all candor ask whether i either "prejudice," "bigotry," or mer "theory" to point out the diametrically posite approach to political power betw a Presbyterian or Methodist religious and relations to politics and that of the R man Catholic. One does not need to branded or behave as a "fanatic" or a "p secutor" when he makes a realistic appra of the Roman Catholic's unvarying attitu toward secular government, education, a political domination.

(REV.) NORMAN S. WOLF
*Gettysburg, Pa.*

### Birth control

SIR: You defended the practice of bi control on both a personal level and as necessary measure to avoid overpopulatio While the superficial ideas of our obligatio to our children may have changed grea in the past generations, a great deal of ha work and self-sacrifice have been requir on the part of conscientious parents to re a large family from the earliest civilizatio What has changed is the willingness of mo people nowadays to make the sacrific necessary. All of us know parents who a still doing a creditable job of rearing a lar family and doing it on limited incomes.

MRS. LESTER MCGOWN
*St. Louis Park, Minn.*

### Underground in Latvia

SIR: If you could read the Baltic la guages you would not state (Aug. 12) th "there seems to be no underground resi ance" in Estonia, Latvia, or Lithuania. have read newspapers from Latvia, m homeland, also other periodicals. I ha transcripts of a number of news broadcas from Radio Riga. Very frequently the Communist sources speak about "counte revolutionary activities" and mention th existence of secret organizations.

(REV.) M. K. GULBIS
*Winside, Neb.*

# our-Acre Church Site Donated for New Levittown Mission

By RALPH I. SHOCKEY

TRENTON—A four-acre plot has been nated to a Lutheran group by Levitt and ns, builders of Levittown, New Jersey, the construction of a new ULCA church begin early in 1960.

The new community under development ll eventually consist of 60,000 residents en completed.

The Rev. Harry E. Smyser, former pas- of St. John's Church, Folcroft, Pa., has en called by the Board of American Mis- ns to develop the new mission. His work ll be under the direction of the Rev. ward A. Lenhardt, home missions super- or of the New Jersey Synod.

## St. Paul's Church Dedicated

ST. PAUL'S CHURCH, Edison Township, ganized less than five years ago, dedicated new $110,000 unit late in June (*see oto*). The present membership, under e pastorate of the Rev. F. Kenneth Shirk, nsists of 525 baptized and 325 confirmed embers.

Dr. Edgar S. Brown, Jr., director of the LC Department of Worship, spoke. Dr. Edwin H. Knudten, synod president; the Rev. Robert Loucks and the Rev. Edwin H. Ehlers assisted in the service.

## Congregation Now Bi-Racial

THE NEIGHBORHOOD served by Holy Trinity Church, Camden, is 65 per cent Negro. The first step in extending ministry to a bi-racial group occurred during the vacation church school, with three Negro families enrolling their children.

Pastor Albert E. Patterson said that the real "break-through" came when one Negro family accepted the invitation to join the pastor's instruction class. The family now has united with the congregation.

LUTHER LEAGUE CARAVANERS—Arlene Englehardt, Joliet, Ill.; Audrey Bacher, Milwaukee, Wis.; and Wilson Wallace, Charlotte, N. C., presented a program of Christian vocation, evangelism, missions, social action, and recreation—to the leaguers of St. Paul's Church, Linden, during the summer.

THE REV. CARL T. UEHLING, pastor of St. John's Church, Newark, for six years,

Free-standing cross stands at front of new St. Paul's Church, Edison Township, just dedicated

**NEW JERSEY . . .**

will begin his duties as second pastor at Holy Trinity Church, Akron, Ohio, Sept. 1.

He has served on various synodical committees and boards and as chairman of the department of radio and television of the New Jersey Council of Churches. During his pastorate at St. John's, the communing membership increased from 321 to 538.

### Three Receive Lamb Awards

LAMB AWARDS for leadership in scouting were presented by the ULCM of New Jersey to Lee Gehr, member of Christ Church, Camden; Dr. Charles G. Fegley, pastor

**Lee Gehr, Eugene Kelchner, Dr. Charles Fegley at presentation of scouting leader awards**

emeritus of Good Shepherd Church, Weehawken; and the Rev. John H. Wagner, pastor of Trinity Church, Hudson Heights. Eugene Kelchner, president of the church men's group, made the presentation.

THE REV. J. RUSSELL HALE, pastor of Redeemer Church, Ramsey, for nine years, became pastor of St. Paul's Church, Collingswood, July 26. During his pastorate in Ramsey the baptized membership grew from 710 to 1,285.

**PENNSYLVANIA**

## Dallastown Congregation Buys Old School Building

By PAUL LEVI FOULK

YORK—St. Paul's Church, Dallastown, purchased the borough's former element school building, adjoining the church pr erty. The building will be remodeled converted for parish education work.

MESSIAH CHURCH, York, is building new parsonage at an estimated cost $40,000.

ST. MATTHEW'S CHURCH, York, called Rev. W. Leigh Bell, of Fredericksburg, V to be associate pastor and director of par education.

LUTHERAN HOME FOR THE AGED in Y will receive about $1,500 from the estate Cora A. Krall, Dillsburg. St. Matthe Church, Hanover, is to get about $3,( from the estate of Emily J. Fleming.

USED COPIES of the old Common Serv Book (music edition) are wanted for Brit Guiana. Donors are asked to leave them the Home for the Aged.

### Dr. Foulk Going to Florida

"WITH THIS I close another chapter, wrote Dr. Paul Levi Foulk at the end o his August news letter.

The York correspondent of THE LU THERAN explained he is moving to Flo ida where he will supply the pulpit o Trinity Church, St. Petersburg, durin the illness of the pastor, Dr. Henry V Kahlenberg.

Dr. Foulk has been a news reporte for THE LUTHERAN for 30 years, coverin in succession the West Virginia, Altoon Pa., and Hanover, Pa., territories. H was pastor of St. Paul's Church, Hanove for 17 years until his retirement early 1957. Since then he has served as supp pastor in various York Conferen churches.

tor Werner indicates location of Emanuel urch on model of Southwark Plaza project

## ld Church, New Parish

## ousing Project to Rise round Emanuel Building

DEMOLITION work will start about Sept. 1 a housing project that will create a nd-new neighborhood for an old South iladelphia Lutheran church.

The Philadelphia Redevelopment Author- will raze more than 400 properties, rly all old brick row houses, cover- a four-block area surrounding Emanuel urch at 4th and Carpenter Streets. Among first to go will be the Emanuel parson-, but the wreckers will not touch the urch nor a small Baptist church nearby. Next spring the city will build Southwark za, a complex containing 887 family elling units in three 25-story apartment uses and in two- and three-story row houses. Occupancy is set for spring 1961.

The Ministerium of Pennsylvania, with financial aid from the ULC Board of American Missions, plans to develop a community center at Emanuel Church, with social, recreational and kindergarten facilities. A new parsonage will be built behind the church on Carpenter Street.

The Rev. Carl A. Werner is pastor of Emanuel, one of the largest Protestant churches in South Philadelphia. The once-large German-speaking congregation has dwindled to fewer than 200 members, but is expected to grow again with the influx of new population.

## *Northeast District Plans Leader Training Sessions*

By CARL W. WEBER

PHILADELPHIA—The Northeast Leadership Training School will be held on six Wednesdays from Sept. 30 to Nov. 4 at Immanuel Church, Cottman Ave. and Palmetto St.

Bible study and church history courses will be offered. Lecturers will include the Rev. Matthew Kerestes, Dr. Fred Foerster, the Rev. William Horn, the Rev. Louis Hetrick and the Rev. Joseph Schantz.

The Rev. Edward Uthe, of the Board of Parish Education, will give a course for teachers, "Understanding Our Pupils."

FALL CONVENTION of the Northeast Philadelphia District ULCW will be held Oct. 22 at St. Timothy's Church.

DISTRICT LUTHER LEAGUE convention will be held at St. John's Church, Mayfair, Oct. 11.

GERMANTOWN HOME will dedicate its new north wing building on Oct. 18. A garden party will be held at the home on Sept. 19.

UNITED LUTHERAN Church Women of St. Timothy's Church, Fox Chase, gave a farewell party in July for the Rev. and Mrs. Paul Feil prior to their return as missionaries to Japan. They were presented with a microscope for the clinic at Chiboai and equipment for the orphanage at Beppu.

# Construction Underway for Muhlenberg Medical Cente

By HENRY W. SNYDER, JR.

ALLENTOWN—Construction has started on the first unit of the Muhlenberg Medical Center, Lehigh Valley Lutheran hospital. A contract for $1,088,000 to erect the hospital's geriatric-chronically ill unit was signed June 12 with L. F. Driscoll Co., Philadelphia. Additional contracts for plumbing, heating, equipment, etc., will bring the total cost of this unit to $1,700,210.

Groundbreaking services were held July 19, with an address by Pennsylvania's Governor David L. Lawrence. The governor said, "The Lutheran Church is vitally aware of the special problems of our day . . . The raising of this hospital is a truly Christian act.

"Through the program of the inner missions, great work is being done in the realm of homes for the aged and programs for youth." The governor said these services are the expression of a "typically Lutheran attitude."

The Medical Center was "baptized" with a terrific downpour of rain just as Dr. Francis Shearer of the Board of Inner Missions, Pennsylvania Ministerium, began to turn the first spadeful of earth. The crowds scattered, but church officials, visiting dignitaries and hospital board members stayed, drenched to the skin, to see that the ground was broken.

The Medical Center will receive $331,550 this year in federal funds under the Hill-Burton Act. Additional appropriations are looked for in succeeding years. Over $100,000 has been paid or pledged already in a Lutheran Loyalty program aimed at raising $1,000,000 among Lutherans of the Lehigh Valley.

## Easton Church to Relocate

MEMBERS of St. Paul's-Third Lutheran Church, Easton, have voted to relocate in Palmer Township. The congregation has purchased six acres on the north side of the Newburg Road, about 650 feet wes Route 45 (the Nazareth Pike). It wi at least two years before actual constru of the new church gets under way.

HEIDELBERG UNION CHURCH, Saegers has broken ground for a $60,000 educati building. The congregation expects to s $35,000 more on church renovations.

## Two Dedications Scheduled

TWO BETHLEHEM congregations will d cate educational buildings this fall. C monies at Salem Church will take p Sept. 20, and at Holy Trinity Oct. 18. H Trinity will consecrate its new chapel the educational building, Nov. 1.

Messiah Church, Bethlehem, broke gro for a $100,000 educational building Aug. 2.

GRACE CHURCH, Bethlehem, held its 1 annual Cradle Roll Sunday early this s mer. Mothers in this congregation are couraged to bring their babies to Sun school, even children less than a year old

A mothers' class is conducted regularly full view of the nursery children, to k the mothers in the habit of attending Sun school, even when they have very yo children.

## Educator to Visit Russia

DR. GEORGE A. EICHLER, Lutheran l man and superintendent of Northamp public schools, has been selected as one 30 educators from the United States w will visit Russia from Oct. 4 to Nov. The travel project has been endorsed by National Education Association and American Association of School Admi trators.

DR. J. FREDERICK STOLTE, pastor emer of Trinity Church, Bangor, was honored the congregation recently on the 50th a versary of his ordination.

›men of Holy Comforter Church display altar kneelers they made. Miss Khoury is sixth from left

## *'ashington Women Fashion Symbolic Kneelers for Altar*

WASHINGTON, D. C.—When Holy Com-ter Church moved into its new building t fall, Pastor Charles Gartner suggested it needlepoint kneelers be made for the w altar. The old ones were the wrong e.

A talented member, Miss Kareema ioury, designed and made one, and it was hibited at the church. She learned needle-int as a child in Beirut, Lebanon.

By the end of February, 16 other church-›men had joined Miss Khoury in the proj-t. They met in homes to work on the de-signs under her direction. The project which it was thought would require two years was completed in four months.

On Sunday, July 12, Pastor Gartner dedicated 12 individual kneelers and one large center kneeler reaching across the front of the altar rail. The smaller ones use the cross which seems to be projected from a deep blue background.

The large one has the Luther seal in the center, with symbols of bread and wine extending on either side. This was Pastor Gartner's original design.

### rexy's Final Report

## "Exciting Years" at Hartwick Recounted by Dr. Ritchie

ONEONTA, N. Y.—"Six Exciting Years" at artwick College are reviewed in a special port by President Miller A. F. Ritchie, io leaves Sept. 1 to become president of cific University, Forest Grove, Oregon.

Issued as the summer number of the Hart-ck College Bulletin, the report to the board trustees summarizes the institution's owth and achievements since 1953 when r. Ritchie assumed the administration.

Higher academic standards were estab-hed, educational facilities were expanded, church and community relations were improved and financial support was multiplied.

Dr. Ritchie also cited Hartwick's long-term campus development plan launched this year. It contemplates growth of the student body from the present 560 level to about 800 in a few years, with new buildings to accommodate the increase.

New president at Hartwick is Dr. Frederick M. Binder, who had been vice president and academic dean of Thiel College, Greenville, Pa.

MONTANA-NORTH DAKOTA

## Grand Forks Congregation Sets Stone in New Building

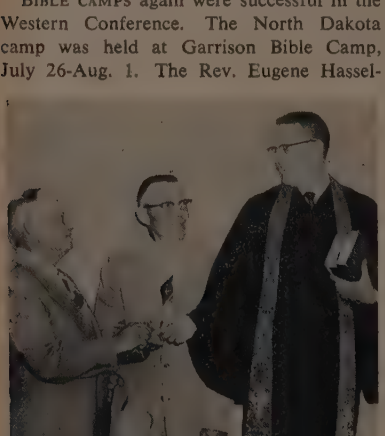
By RALPH C. SANDGREN

BILLINGS, MONT. — St. Mark's Church, Grand Forks, N. D., laid the cornerstone for its new sanctuary and educational unit on July 15. Dr. Paul Bishop, retiring president of the Northwest Synod, made this ceremony the last official act of his presidency.

The congregation is building in an entirely new area of town from the former location. St. Mark's will be host to the 70th annual convention of the Northwest Synod in May, 1960. The pastor is the Rev. Carl E. Oslund.

### Bible Camps in Two States

BIBLE CAMPS again were successful in the Western Conference. The North Dakota camp was held at Garrison Bible Camp, July 26-Aug. 1. The Rev. Eugene Hassel-



Messiah Church, Billings, dedicated a new parsonage built with BAM aid. Pastor Ralph Sandgren receives keys from builder, Owen Jones, and committee head, Sherman Gullard

quist, of St. John's Church, Fargo, was dean.

Professor William H. Cooper, of Nor western Seminary, Minneapolis, was the ble study leader; Dr. C. B. Lund, sy parish education secretary, led the cam in a study of the new *Service Book Hymnal.*

In Montana the camp was held July 1 at Luther Lodge, on the Boulder River miles south of Big Timber. Bible st leader was Dr. Dorris Flesner, of Nor western Seminary. Dean of the camp the Rev. Marvin O. Lee, of Gloria Church, Butte.

MISS GWEN ELLSWORTH, a June gradu of the Deaconess School in Baltimore, is first full-time church worker to come fr the Glenburn-Lansford-Eckman parish North Dakota. She has accepted a call become parish worker in St. Luke's Chu Bloomington, Minn.

IOWA

## Church Buys Three Tracts For Future Congregations

By ALFRED J. BEIL

DES MOINES — The United Luthe Church in Iowa is purchasing land at edge of expanding cities for the purpose establishing church building sites for fut congregations.

Three such church building sites, co prising eleven acres, were purchased in J and July. They included a four-acre tr at the west end of Davenport, cost $13,000; a three-acre tract beyond the sou east limits of Iowa City, for which $10,0 was paid; and a four-acre plot of grou north of the city limits of Cedar Rapi costing $7,500.

### Building Projects to Start

FIVE MISSION congregations have finish either the first or second fund-raising dr for the beginning of a church building p gram. Dr. Elwood Bowman is making tour across Iowa in the fall to offer Bo

Sketch shows plan for St. Stephen's Church, Des Moines. Unit at right will be built next year

American Missions guidance and direc-
on.

He will confer with the pastors and coun-
ls of Immanuel Church, Camanche; Hope
hurch, Cedar Rapids; Holy Trinity Church,
ewton; St. Stephen's Church, Des Moines;
id St. Mark's Church, Sioux City.

## Camp's Capacity Overtaxed

SYNOD's youth committee has been con-
onted with the problem of rejecting nearly
hundred requests to attend the synod
mp at Lake Okoboji, Aug. 17-24. The
pacity of the camp is 300. Pastor Richard
tten of St. Mark's Church, Dubuque, is
rector, and Dr. Maurice Lesher is dean
f the camp school program.

The camp treasurer, the Rev. Robert
orenz, was synod's representative at Camp
awakwa where a camp leadership pro-
ram is sponsored by the Board of Parish
ducation.

Synod is looking forward to 1961 when
e first units of a $200,000 camp project
ill be completed to accommodate an ex-
nsive synodical outdoor program, mainly
r youth, but to include all ages. Pastor
ussell J. Olson of Trinity Church, Sioux
ity, is chairman of the camp development
rogram being projected on a 103-acre site at East Lake Okoboji. His committee was to meet Aug. 19 at the camp.

## Lutherans Are Cooperating

MERGING Lutherans in Iowa continue to find opportunities to work together. The Iowa District of the American Evangelical Lutheran Church requests, through President Richard Sorensen, that the Iowa Synod appoint one of its officers to preach the convention sermon at Cedar Falls, Sept. 18. The Rev. Charles Witt, newly elected secretary of the synod, will fill this request.

The ULCA and the AELC are co-operating for the fourth year in sponsoring a Church Vocations conference. The girls and young women will attend this year.

The Christian Service Committee and the officers of the United Lutheran Church Women have arranged the program to be presented at Grand View College (AELC), Des Moines, during Thanksgiving vacation.

The chairman of evangelism in the Iowa District of Augustana Synod is taking part in a ULCA Evangelism Committee meeting to be held at Spirit Lake, Aug. 23 and 24.

The Iowa Synod president's annual report is being printed for distribution among the officers, pastors, and lay leaders of the two merging synods.

## Homes Bought in Mankato For Two Student Centers

By PAUL LUTHER WETZLER

MINNEAPOLIS—Lutheran Student Foundation of Minnesota has purchased two homes to be used as student centers in Mankato, for Lutheran students at Mankato Teachers College.

One of the buildings is at the entrance to the present campus, the other at the main concourse of the planned second campus, where new buildings are under construction. This school is growing faster than any other state college, and its enrollment is now second only to the University of Minnesota.

CHRIST CHURCH, Spring Lake Park, Blaine Village, called its mission organizer, the Rev. Thomas Guinn, to be pastor effective Aug. 1. Pastor Guinn developed the mission congregation which was organized last May 17 with a charter membership of 161.

PASTORS INSTALLED in recent months: the Rev. Jack Jacobsen, Th.D., at St. Andrew's Church, Minneapolis; the Rev. Michas M. Ohnstad at St. John's Church, Stacy; the Rev. Marlin Johnson, at Grace Church, Alden; the Rev. Dale Franson, at Holy Nativity Church, Crystal.

TWO PARISH WORKERS were installed. Miss Gwen Ellsworth, a graduate of Midland College and of the Baltimore Deaconess School, began work at St. Luke's Church, Bloomington; and Miss Nadine Ehlert, a graduate of Wittenberg College, is serving Grace Church, Deephaven.

## *Scholarship Awards Made*

MINNEAPOLIS — Scholarships totaling $15,000 have been granted to ULCA students by Lutheran Brotherhood, fraternal life insurance society. Nineteen received senior college scholarships of $300 each, and one a junior college scholarship of $150. Twenty-one were granted Lutheran Youth Leadership awards of $150 each.

Scholarships of $1,000 each to be used graduate study were awarded to six rece seminary graduates. Winners are: Osc Schmiege, Jr., Appleton, Wis., and Philip Hefner, Denver, Colo., of Chicago Sem nary; Donald Brown, Rochester, N. Y., Hamma Divinity School; Frank R. Heavn III, Gettysburg, Pa., of Gettysburg Sem nary; William T. Heil, Jr., Meriden, Con of Philadelphia Seminary; and Frank Perry, Kannapolis, N. C., of Southern Sem nary.

## Canada Lutheran Churches Post New Membership Hig

WINNIPEG—Baptized membership of Can ada's Lutheran churches grew 5.4 per cen during 1958 to a new high of 249,463, it shown in the new "Directory of Lutheran Churches in Canada" published by the Cana dian Lutheran Council.

Confirmed membership grew 3 per cent t 156,000. The 963 Sunday schools reporte an 8.7 per cent increase in teachers, to 7,636 and a 7.3 per cent increase in pupils t 60,868. The number of pastors is up 7.9 pe cent to 634. The $5,682,999 spent in operat ing the 1,051 Lutheran churches represent an increase of 6.9 per cent.

Lutheran churches are located in nearl all the provinces, but are unevenly dis tributed. Newfoundland has but one an New Brunswick three, while Saskatchewa has 314. Although Ontario has fewe churches than Saskatchewan, it has twice a many members at 62,376.

The directory also shows how Luthera churches are "compartmentalized," says th book's two-page introduction. Manitoba 103 churches, for example, are divided int nine overlapping administrative units. Rep resentatives of all segments of Canadian Lu theranism will meet in September to discus the possibility of uniting in one church.

The Canadian Lutheran Council is a agency of six Lutheran bodies representin 68 per cent of Canadian Lutherans. Th others are affiliated with the Luthera Church—Missouri Synod.

astor Thomas Allport (seated left) meets with organizing committee of Pearl Harbor ULCM unit

AWAII

## Church Men's Unit Formed in Pearl Harbor Quonset Hut

HONOLULU—In the quonset hut parish all of the Lutheran Church of Pearl Harbor a group of 24 men organized the first nit of the United Lutheran Church Men n the Hawaiian Islands.

The men were officers and enlisted men f the armed forces as well as several U.S. ivil service employees. The pastor is the ev. Thomas A. Allport who recently came the Pearl Harbor church after serving ié Lihue congregation, on Kauai.

Main sparkplugs behind the organization ere 1st Lieut. Richard Hoffman, an Air orce pilot; James Kent, a yoeman of the Navy; and John Brick, a government civilian ngineer, who is vice president of the Pearl Harbor congregation and a member of the utheran Laymen's Movement for several ears.

### Endress Speaks at Dinner

SPEAKER at the organizational dinner neeting was Henry Endress, ULCA stewrdship secretary and LLM executive director, who is on a lecture tour of the acific visiting Hawaii, Japan and Alaska.

Dr. Endress reported on new developments in the ULCM with greater emphasis on motivation and training of laymen to practice their Christian faith in daily life.

HE SAID that fuller training of laymen will come about not through the efforts of any one agency but through the co-operation of several, such as ULCM, LLM, the Faith and Life Institutes of the Board of Social Missions, Christian vocation operation of the Board of Higher Education, and the Long-Range Program of the Board of Parish Education.

Formal organization was completed at a meeting on Aug. 11. The committee in charge included Al Rasmussen, a chief hospital corpsman of the Navy; Howard Hull, congregational treasurer and a civil employee of the U.S. government; and Chaplain William Crouser of the Navy, who formerly served a parish in the Pacific Southwest Synod.

Navyman William Boles arranged for one of the ship cooks to prepare chow—baked ham, yams, salad, apple pie and coffee.

# Conifer Builds Community Church in Colorado Mountain

DENVER—The tiny mountain community of Conifer, southwest of Denver, has its own lovely new church at last, after six years of constant struggle. The building was dedicated July 12, with a sermon by the Rev. J. Benner Weaver, of Messiah Church, Denver.

New Conifer church conforms with its lofty surroundings

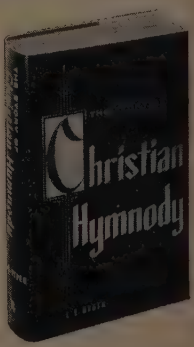
Conifer Community Church was organized in 1954 under the leadership of the Rev. Alvin D. Havekost, a Lutheran pastor who had been executive secretary of the Colorado Council of Churches. He remained as pastor of the flock, which began with only 23 adult members. Today there are about 150 adults and children.

Services were held in schools and grange halls. But the little congregation wanted a church building, and bought land in 1955. A building fund campaign was conducte in 1956 by the Rev. Fred Bloch, raisin $22,000 in pledges and cash. Ground wa broken in May, 1957, but construction wa delayed until more funds could be raised.


"FIRST IN ITS FIELD"—DR. DANIEL A. POLING, CHRISTIAN HERALD

## THE STORY OF CHRISTIAN HYMNODY

*by E. E. Ryden*

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## arthage, Valparaiso Offer ombined Five-Year Course

CARTHAGE, ILL.—Two Lutheran institu-ns of higher education have combined for e first time in a program which will vard degrees from both schools at the end five years.

Carthage College, Carthage, Ill., and Val-raiso University, Valparaiso, Ind., will of-r students a combined liberal arts-engi-ering program beginning this fall.

"We consider this new arrangement a fine ample of Lutheran unity," said Dr. Harold . Lentz, Carthage president.

Students will spend three years at Car-age, two more at Valparaiso, and then re-ive a Bachelor of Arts degree from Car-age and an engineering degree from Val-raiso at the end of the fifth year.

Dr. Lentz said Valparaiso hopes to estab-h combined programs with other Lutheran lleges as a service to Lutheran students shing professional accredited engineering ucation in a Lutheran environment.

Carthage College is affiliated with the Illi-is, Iowa, Wartburg, and Northwest synods the United Lutheran Church in America. lparaiso University is associated with the utheran Church—Missouri Synod.

## —CHANGES OF PASTORATE—

PACIFIC

EINHOFF, L. H. From synod presidency. To Resurrection Church, Juneau, Alaska.

PACIFIC SOUTHWEST

RDHAM, A. ELWOOD. To San Diego, Calif., mission developer.

PENNSYLVANIA MINISTERIUM

EROLF, CLAUDE O. From Bethlehem Church (disbanded), Philadelphia. Re-tirement.

DZIRNIS, JOHN A. From Holy Trinity Church, Wapwallopen, Pa. To Central Church, Phoenixville.

FETTER, LESTER E. From Alsace Church, Reading. To St. Paul's Church, Glenside, Philadelphia.

REICHLEY, GLENN C. From St. Paul's Church, Hawley, Pa. To Old Goshen-hoppen Church, Woxall.

RITTER, CHARLES E. From St. Paul's Church, White Haven, Pa. To St. Luke's Church, Archbald, and St. Paul's Church, Carbon-dale.

SEYDA, ARTHUR R. From Nativity Church, Philadelphia. To Pennsylvania State Uni-


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**CHANGES OF PASTORATE . . .**

versity, Lutheran campus pastor.

STUMP, JOHN. From Foothills Church, L Canada, Calif. To Philadelphia Seminar director of field work.

## DECEASED

MRS. ANNA C. BOSCH, 84, nee Kle widow of Dr. Fred H. Bosch, died July in Brooklyn, N. Y.

Dr. Bosch, who died in 1944, was past of St. Paul's Church, New York City, f 40 years. He previously served St. John Church, Brooklyn.

Surviving Mrs. Bosch are one daughte Mrs. Henry Rempt; four sons, Fred Bosch, Jr., Bellerose, N. Y.; the Rev. Herbe A. Bosch, St. John's Church, Elma, N. Y the Rev. Edmund A. Bosch, executive secr tary of the St. George Association, Ne York; and the Rev. Austin L. P. Bosch, pa tor of Trinity Church, Maspeth, N. Y.; o sister, Miss Clara Klee, and one brothe Mr. Charles Klee.

Funeral services were conducted at Grac St. Paul's Church, New York City, on Ju 17 by the Rev. Norman S. Dinkel, pasto and the Rev. Werner Jentsch, pastor of S John's Church, Brooklyn. Burial was Middle Village, N. Y.

THE REV. CHARLES B. BOWMAN, 8 professor emeritus of sociology and ec nomics at Muhlenberg College, died Allentown, Pa., July 17.

A native of Parryville, Pa., he was a gra uate of North Central College, Napervill Ill., and of Drew Theological Seminary. H taught at Albright College and North Ce tral College before coming to Muhlenbe in 1921. He retired in 1942.

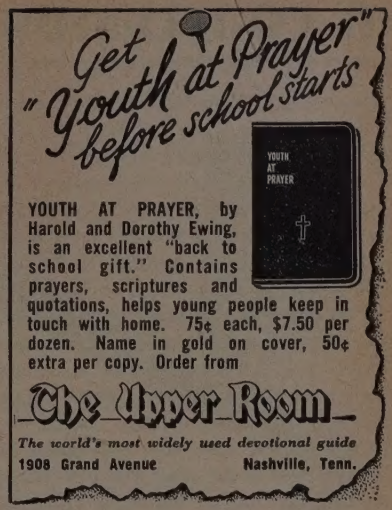
The Ministerium of Pennsylvania ho ored him in 1951 when he celebrated t 50th anniversary of his ordination. He w a member of Christ Church, Allentown.

Surviving are his wife, the former L cretia G. Kresge; two sons, Charles W., Allentown, and Harold A., of Manhasse N. Y.; a daughter, Mrs. F. Lewis Walley,

llentown; a brother, Raymond, of Shilling-
n, Pa., and five grandchildren.
Funeral service was held July 21 in Allen-
wn.

THE REV. WILBUR C. MANN, 78, re-
ed Pittsburgh Synod pastor, died Aug. 1
Miami, Fla.
Born in Middletown, Md., Pastor Mann
as a graduate of Roanoke College and Get-
sburg Seminary. He was ordained in 1907
id served Trinity Church, Donora; St.
mes' Church, Emsworth, and Mt. Olivet
urch, Pittsburgh, Pa. Following his re-
ement in 1935 he served as supply pastor
r congregations in Miami, Hollywood, and
est Palm Beach, Fla., from 1941 to 1946.
Funeral service was conducted Aug. 3 at
. Peter's Church, Miami, by Pastors
arsten H. Ludder and John R. Taylor.
rial was at Brunswick, Md.

THE REV. HENRY CARL OFFER-
AN, 66, pastor emeritus of Christ Church
55 East 19th St.), New York City, died
ly 25 at Far Rockaway, Long Island.
A native of Camden, N. J., Pastor Offer-
an was a graduate of Haverford College
d Philadelphia Seminary. He won a
hodes Scholarship to Oxford University
d a fellowship at Princeton University,
here he received his master of arts degree.
Ordained in 1917, he served congrega-
ns in East Mauch Chunk and Philadel-
ia, Pa., and Brooklyn, N. Y., before com-
g to Christ Church in 1935. He retired
1958.
Pastor Offerman had also been a profes-
of Greek at Martin Luther Seminary,
ncoln, Neb.; Hamma Divinity School, and
hion Theological Seminary, and was a
ofessor of German at Fordham University
19 years preceding his death.
Surviving are two sisters, Mrs. Edwin H.
eppard and Miss Madge Offerman.
Funeral service was conducted July 28 at
rist Church, New York City, by Dr.
fred L. Beck, president of the New York
d New England Synod, and the Rev. Hugo
rdelwitz. Burial was at Middle Village,
ng Island.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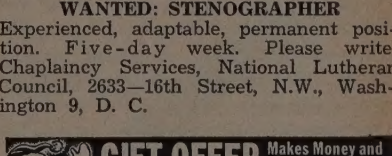
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# IN CONCLUSION

SOMETIMES even nations show signs of growing up. They appear to realize that war is an immature means of action, which in the long run never settles anything. Weighing the terrible destruction and derangement it causes, they seem willing to test other methods of solving difficulties.

The proposed exchange of visits between President Eisenhower and Premier Khrushchev is an example of this more mature attitude. It may prove more practical than international peace organizations. If each side can make its position clear to the other, there's a workable chance for an agreeable decision. While they can talk to each other and discuss differences, there is hope. The only alternative is desperate conflict which, with modern weapons, could destroy civilization.

In view of this, it's hard to understand the attitude of some Roman Catholic bishops and some fundamentalist fanatics who are trying to stir up opposition to Mr. K's visit. Whether they know it or not, they are doing a disservice to their country and are playing directly into the hands of the Reds.

WHAT ALTERNATE solution can they offer to end the cold war of nerves? Do they insist that we fight a shooting war with the Russians? Do they demand that the costly arms race continue until our nation's economic structure is completely undermined? Do they lack all confidence in the redeeming and converting power of the Christian faith?

If the agitators have their way, the Red premier will get the idea that Americans are an undisciplined mob. On the other hand, if he sees decent, happy people hard at work, he will think tw about challenging them. We don't ha to cheer Mr. Khrushchev while he here, but we can surely act with dign and restraint — something which so church leaders have evidently nev learned.

Of course, a few visits between stat men won't end tensions that have bu up over the years. Americans won't e brace communism, nor are Russia likely to hold political conventions. T most we can hope for is mutual unde standing that will enable the world to li in peace. Once that is achieved, mo complete world brotherhood can co only in one way—through the power the Gospel.

ANOTHER AREA of "cold war" whe there's need for more mature thinki and action lies in labor-management rel tions. Labor has reached a degree power which makes recurrent strikes a outmoded means for settling argument Skilled and intelligent workers ought n waste time in idleness or marching c picket lines. Efficient management oug to have enough concern about the we fare of the people who produce the goods to provide the best possible wor ing conditions and wages.

In place of strikes a labor court cou be set up to consider grievances that a not settled in open bargaining. Decisio of such a court would be rendere speedily and would be binding on bo sides. The tremendous losses in wage taxes and production caused by strik would be reason enough for such a pla More than this, it would show respo sibility and maturity on both sides.

God has given us wonderful powers thinking. Instead of using them to hu one another, we can use them to help.

—ALBERT P. STAUDERMAN

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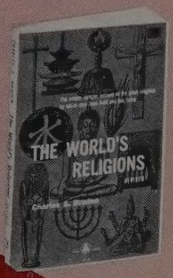


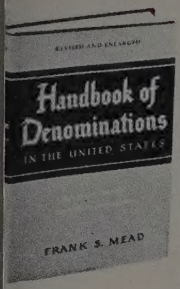


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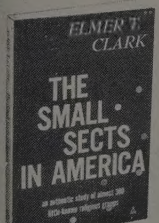


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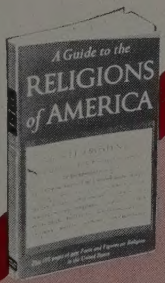


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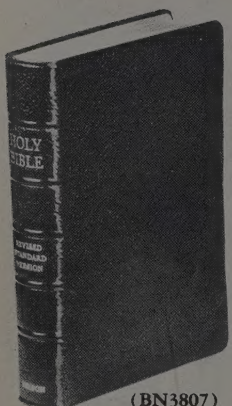


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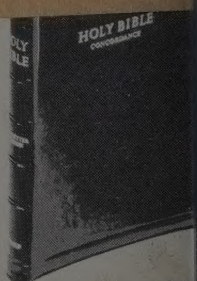


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